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From the True Catholic.

Lines in Memory

Of a holy Deacon and beloved friend, buried at sea.

His tomb the coral-insect builds,
With noiseless art below;
And solemn o'er his quiet rest,
His sepulchre shall grow;
And Ocean's prairie-flowers shall wave
Their verdure o'er his sleep,
There, where the sunny isles take root,
Far down beneath the deep.

And where of old, the prophet wailed
A lamentable strain,
And mid the hidden ribs of Earth
Explored the darkest main;
There—where the soul of Jonah sighed,
'Tis but his dust that lies;
His comely limbs are compassed there,
And Jonah-like shall rise.

No treasure, dearer than his bones,
Old Ocean's charge shall be;
No sapphire like that placid eye
Is hoarded in the sea;
For gems and coffered gold are there.
All worthless as the clod,
But these dear relics of his child,
Are precious unto GOD.

And where his spirit hath gone up
Our solemn faith shall soar,
With him in Paradise to bow
Its altar-blaze before;
For where St. Stephen ministereth
To white-robed elders, there
He too, beneath that altar's height,
A deacon's part may bear.

Dear Levite, it was ordered well,
That thou so soon shouldst die,
And there, beneath a foreign wave,
Augustly calm shouldst lie;
Some, thou mayst welcome to the skies
Who grudged the world to thee,
A world unworthy of the guest
That GOD hath given the sea. A. C. C.

The Catholic Church in America.

To the Editor of the (London) Church Intelligencer:

DEAR SIR,—A gloom has been cast over a large portion of the Church in the United States by the death of the Rev. Arthur Carey, Deacon of the Diocese of New York. The persecution to which he was subjected, from the day of his seeking admission to the holy ministry; the open denunciation of him by the ignorant and prejudiced within the fold under the lead of puritanical sympathisers and timid or obstinate alarmists, and by the whole body of dissenters around, ever ready to unite against the Church; the sound Church principles and Catholic doctrines of which he was made for a time a representative; the purity and loveliness of his own private character; the uncommon endowments of intellect with which he was gifted, the extent of his theological attainments, even at the earliest age in which he could be admitted to the diaconate—all these had made for him a large place in the hearts of many thousands of the best portion of the Church, who now mourn his loss; loss to them, though gain to him; since he is gone where the wicked cease from troubling, and the weary are at rest. If the blood of martyrs be the seed of the Church, the American branch will not be without fruit.

The Easter elections of the select vestries in the Diocese of New York have given new proof of the sound Churchmanship of this important Diocese. In many parishes the agitators were unable to get up a contest; in several (the delegates from which in the late Convention voted with the minority against the Bishop,) an entire change has ensued. There is now no doubt that any agitating or disorganizing movement in the ensuing Diocesan Convention will be put down by a much larger majority than was the case in the last. A number of addresses have been presented to the Bishop: to one of these, signed by several hundred of the leading laymen of the Diocese, he has replied at length. The reply, as well as his recent pastoral letters, manifests the kind feelings of a father towards both his dutiful and his erring children, asserts, with dignity and firmness, his Episcopal authority, and rests the cause of the Church upon the conservative Catholic principles derived from her Divine founder.

Several articles have lately appeared in *The Churchman*, the tendency of which will be to lead all classes of persons in the Church to look more kindly upon each other, and to appreciate the liberty or latitude of opinion which she allows to her children without disturbing her real unity.

The first fruits of the discussion into which Dr. Wainwright was forced by the occurrences at the anniversary of the New England Society, presents a remarkable coincidence. The object of that Society is to commemorate the landing of the (so called) pilgrims at Plymouth, in 1620; and in that town there is at present a congregation of dissenters, calling themselves "the Church of the Pilgrimage." The preacher of this congregation, Mr. Hall, led by that discussion to an examination of the claims of the Episcopacy, has been compelled, by the force of truth on his mind, to relinquish a connection which had many endearments for him, and the care of a Society by which he was greatly beloved, and is now applying to the Bishop of Massachusetts for Holy Orders. Other similar cases are also occurring, to which publicity is not yet given, the parties having only declared their intentions, or taken only preparatory steps.

The Bishop of New York has lately admitted Mr. Noll, recently a Presbyterian preacher, to the Holy Order of Deacon.

The Bishop of South Carolina has spoken to his Diocese in the voice of warning, as did Bishops in the olden time. The friends of an eminent statesman, and candidate for the next Presidency, who was on his progress through the southern states, made arrangements for his reception in Charleston, with festivities, to be followed by a public ball, on Thursday in Passion Week. The Bishop promptly issued a pastoral letter, pointing out the glaring outrage of such an arrangement towards the Church, and calling upon all who regarded her authority, or reverenced holy things, to take no part in it. The voice of the man of God was obeyed, to an extent, perhaps greater than he expected. The statesman delayed his visit till the season of the Church's mourning was over; and they who were preparing to profane the holy week, were compelled to think upon the sufferings and death of their Lord.

I believe I have in a former letter noticed *The True Catholic*, a monthly magazine, published in Baltimore, under the auspices of the Bishop of Maryland. It has proved itself an able witness for the truth. It is an honor to the Church.

No little attention has been awakened to a reply to Archbishop Whately's *Kingdom of Christ*, written by the Rev. Samuel Buel, of the Diocese of Maryland. It exposes and refutes, in a masterly manner, the plausible sophisms and misrepresentations of that work. On the other hand, there has been published in New-York, a work by the Rev. Dr. Stone, of that Diocese, on the Sacraments, with the almost blasphemous title "*The Mysteries Opened.*" It is rationalistic.

Yours in the bonds of Christ.

AMERICANO CATHOLICUS.

United States, April 30, 1844.

From the True Catholic.

Convention of Maryland.

The annual meeting of this body took place in St. Paul's Church, Baltimore, on Wednesday, May 29th, at 9 A. M. The Convention was the largest, considerably, that ever met in the diocese. There are 98 clergymen belonging to the diocese, of whom 82 were pronounced entitled to seats in the Convention; of these 72 were present and voted, beside the Bishop, and were met by 65 lay delegates; the whole number of members was then 138, but the largest vote taken on any one question, was 131. The Convention was opened with the Litany, Morning Prayer having been said in the Church at 6 A. M. After the Litany, the house was called to order by the Bishop, when Dr. Hervey Colburn was unanimously re-elected Secretary, and Mr. Francis A. Baker, re-appointed Assistant Secretary. After organizing and appointing the usual committees, an amendment was made to the rules of order, requiring the annual appointment of a committee of five to consider applications for the division of parishes, and admission of congregations into union with the Convention. The Bishop appointed on this committee, the Rev. Messrs. McKenney and Johns; with Judge Chambers, and Messrs. Coxe and Evans, of the laity. The Bishop then read the annual report of his labors, and some business of detail having been done, the Convention adjourned, a few minutes before twelve, until four o'clock. The interval was occupied in the celebration of the Holy Communion, on which occasion an excellent Convention Sermon was preached by the Rev. Thomas Atkinson, Rector of St. Peter's, Baltimore.

At the evening session, three congregations, "St. Stephens's Church, Baltimore," "Cranmer Chapel, Baltimore," and "St. Timothy's Church, Baltimore county," were admitted into union with the Convention; and the new "Parish of the Ascension, Carroll county," was formed out of those parts of "All Saints' Parish, Frederick county," and "St. Thomas's Parish, Baltimore county," which are contained within the lines of the new county of Carroll, and not within those of the "Parish of the Holy Trinity, Baltimore and Carroll counties." The new parish, and the one last named, occupy the whole of Carroll county, and are united under the care of a single minister, the Rev. D. Hillhouse Buel, who is supposed to be the first clergyman ever settled within the territory now composing Carroll county. The Convention determined at 10 o'clock on Thursday, to go into the election of a Standing Committee, and, immediately afterwards, of delegates to the General Convention.

On Thursday morning, after early prayers, the Convention met at 9 o'clock. The "Church of the Redemption, Baltimore," was admitted into union; and after some other business, the Convention proceeded to ballot for a Standing Committee, when the old committee was re-elected by a large majority over an opposition ticket. The whole number of votes cast was 131, consequently 66 were neccessary to a choice. Of the gentlemen elected, he who had the largest majority received 108 votes; and he who had the smallest, 70. The gentleman who received the largest support and was not elected, had 43 votes. The Standing Committee consists of the Rev. Drs. Wyatt and Hawley, and the Rev. Messrs. Gillis and Billop, for the Western Shore; and the Rev. Dr. Spencer, and the Rev. Messrs. C. F. Jones and McKenney, for the Eastern Shore.

The ballot was then taken for delegates to the General Convention; opposing tickets were again nominated, and the suffrages were generally given entire to one or the other of them, although there were a few scattering votes; of those who were elected, 90 votes were received by the clergyman who had most, and seventy-eight by him who had fewest; the layman at the head of the poll, had 88 votes, and he who was last among those elected, had 77. Of the other ticket, the clergyman who had most votes had 44, and the layman 45. The gentlemen elected were the Rev. Drs. Wyatt, Spencer and Mason, and the Rev. Mr. Atkinson, of the clergy; and of the laity, Judge Chambers, Messrs. Magruder and Donaldson, and Dr. Stewart. The house then adjourned for the Communion, when an admirable sermon was preached by the Bishop, which, we are happy to know, is to be published.

At the afternoon session we were not present, being engaged in a committee room; and can, therefore, give no account of what was done, farther than that there was no proceeding of special interest.

Friday, the Convention was opened with the Litany; after which, unfavorable reports were made, by the appropriate committee, on two applications for dividing parishes; one of which led to a discussion, which occupied nearly all the morning, and terminated in laying the report on the table. After some unimportant business, the same committee made the report which led to the principal debate of the session, which, however, did not commence until the afternoon meeting. The house adjourned, as usual, for the Communion; but not without opposition. The Rev. Mr. Mackenheimer preached.

In the afternoon came up the important question relative to the admission into union, of a new congregation in Hagerstown. The majority of the committee on such applications, composed, it is understood, of the Rev. Mr. McKenney, and Messrs. Chambers and Evans, reported that it was manifest to the committee, that the new congregation arose out of dissensions in the parish, and that those who desired its incorporation did so, because they desired to sit under the preaching of some person with whose doctrines they could more entirely agree than with those of the present Rector of St. John's; that a majority of the committee were of opinion that there were insufficient reasons for separation from a parish; they therefore recommended "that the applicants have leave to withdraw their application." The minority of the committee, Rev. Mr. Johns and Mr. Coxe, submitted a detailed counter report, recommending the admission of the new congregation. The question came up on the resolution permitting the application to be withdrawn, and the debate was protracted until near midnight; it was animated, but decorous and harmonious. The resolution was supported by three laymen, Judge Chambers, and Messrs. Magruder and Evans; and opposed by the Rev. Messrs. Johns, Pigot, Stringfellow and Peterkin, and by Messrs. Coxe and Carmichael, of the laity. The advocates of the resolution contended that the proceedings of the applicants were schismatical, and such as the Convention could not countenance, without sin. On the other side it was said that the Convention were bound to admit every congregation which, calling itself Protestant Episcopal, was legally incorporated; the advocates of this opinion were not well agreed among themselves, as to its grounds; at least one gentleman seemed to think that the obligation was the effect of the act of assembly, while others rested it on the diocesan canon, which provides that separate congregations may be formed under the act of assembly; they also contended that the proceedings of the applicants were not schismatical, because they still professed to desire union with the Church. To this it was answered, that the interpretation attempted to be put upon the canon was inadmissible, because it was Erastian, and put our free Church in a worse condition than that of England; amounted to selling the birthright without getting the mess of pottage. To the latter argument it was said, that if the applicants would withdraw their assertion, that they desired the incorporation because they were dissatisfied with their rector's teaching, and would approach the Convention in the form of any application which had ever been granted, the opposition should be withdrawn. To this, one of the Rev advocates of the new congregation, with great honesty, replied that the applicants could not, without a violation of truth, assign any other reason for desiring to form a new congregation, than dissatisfaction with the doctrines of their minister. The allegation of the report of a majority of the committee was thus fully admitted; and it is also worthy of remark, that through the whole debate no attempt was made to prove, nor was it even asserted, that the Reverend gentleman had preached any doctrine not allowed by the Church. The Bishop availed himself of a provision in the diocesan constitution, which permits the presiding officer, after the close of a debate, to express his opinion. He showed most clearly, that the conduct of the applicants, in withdrawing from the ministrations, the teaching, the worship, and the Sacraments of the Church, without sufficient cause, was schismatical. The vote was then taken by orders, when the resolution reported by a majority of the committee, was carried by an overwhelming majority. Ayes—clergy, 44; laity, 27; total, 71. Noes—clergy, 21; laity, 17; total, 38. The Convention then adjourned to Saturday morning, at 8 o'clock.

On Saturday, the house was opened by reading the Morning Service; after which, the remaining business of the session was despatched. On this day, the harmony of the Convention was the first time in danger of being interrupted. Our Bishop, besides his official signature to the journals as President, has been in the habit of describing himself upon that, as upon other occasions, as Bishop of Maryland, a designation, in our opinion, perfectly harmless; an opinion in which we are much strengthened, by seeing before us a pamphlet, dated New York, June 27, 1843, signed "C. P. McIlvaine, *Bishop of Ohio*;" in addition to which we are aware that the Bishops of Massachusetts and Virginia, and we believe the Assistant Bishop of Virginia, have all, at least, occasionally used similar signatures. But these precedents did not prevent one of our clergy from seeing something wrong in our Bishop's doing the same thing, and he, accordingly, when the house was comparatively thin, moved the following resolution:—

"*Resolved*, That the name and style of all official signatures upon the journals of this Convention, shall be in accordance with the constitutional and legal name of the Church, which is, that of the Protestant Episcopal Church in the diocese of Maryland."

As soon as the Bishop understood the intention of the resolution, he, with great dignity, declared that he would obey the Convention in every thing respecting his duties as their presiding officer, but would not permit them to dictate to him as Bishop; he farther said, that he considered the resolution to be out of order, but declined so to decide, lest he should seem to decide in his own case. The members of the Convention calling for a decision on the question, he finally decided that it was out of order, saying, at the same time, that an appeal was open. An appeal was accordingly taken, and an exciting debate upon the appeal was about to commence, when Judge Chambers obtained the floor, and made an address to the members upon the importance of preserving peace and harmony, and concluded by moving to lay the appeal, and, of course, with it the whole matter, upon the table. The motion not being debatable, the question was put, and the result was: Ayes—clergy, 37; laity, 18: total, 55. Noes—clergy, 13; laity, 8: total, 21. A lay delegate then moved a somewhat similar resolution, but with a preamble, stating that the mode of signing adopted by the Bishop, was unprecedented in the diocese. The Bishop stated that the gentleman was mistaken; that he had in his possession official documents in which the first and second bishops of the diocese had designated themselves by the style at which exception had been taken; and that, in all things, he had so regulated his conduct by theirs, as to introduce no practice which they had not sanctioned, although, with reference to the state of the Church he had abstained from adopting all that they had sanctioned. The gentleman then, in a very handsome manner, withdrew his motion, and harmony was restored.

After this, acts were passed for erecting the "Parish of the Epiphany, in the City of Washington." and the "Parish of the Holy Trinity, Prince George's county;" and the arduous business of the Convention was completed.

The Rev. Drs. Wyatt, Spencer and Mason, the Rev. Messrs. Atkinson, R. W. Goldsborough, Wiley, Samuel Buel and Brown, Judges Chambers, Brice and Eccleston, and T. S. Alexander, Esq., were chosen Trustees of the General Theological Seminary.

The Rev. Messrs. Atkinson and Van Deusen, and John Glenn, T. S. Alexander, and R. S. Coxe, Esqrs., were chosen members of a new committee to take charge of a fund for the benefit of disabled clergymen, to be provided by an annual collection in every parish in the diocese.

The Rev. Dr. Wyatt, the Rev. Messrs. Worthington and Atkinson, and S. I. Donaldson, J. M. Campbell, and H. D. Evans, Esqrs., were elected the Committee on Missions.

The Convention then adjourned, the Bishop offering up the concluding devotions in an unusually solemn and impressive manner. The members separated, under a deep conviction that Churchmen had great reason to be thankful to the ALMIGHTY "Giver of all good gifts," for a signal triumph of good order and Church principle. That this triumph may be perpetuated, it is only necessary that Churchmen should be calm, mild, and forbearing, in language and conduct; but firm in the support of truth. Let them "study to be quiet and to do their own business," trusting and believing that others will do the same until the contrary appears in their conduct, and then boldly rebuke those who attempt to encroach on the duties af others, since that is the duty of every man; and let them unite in fervent prayer to the Ever Blessed Trinity, that "all their doings being ordered by His goverance, may be righteous in his sight through Jesus Christ our Lord. *Amen.*"

Extract from Bishop Ives's Conventional Address.

Brethren, you will perceive, that by the good providence of God, I have been enabled to perform this year a greater amount of labor than during any previous year of my Episcopate;—that I have visited every portion of our widely extended Diocese, beside having given my attention so far as could be expected of me, to the general interests of the Church;—that I have preached 179 times, baptized 6 adults and 6 infants not included in the Parochial Reports, confirmed 300 persons, consecrated one Church, and ordained 3 Deacons and one Priest. In addition to the above record, I have examined the children in the Catechism, and administered the Holy Communion in all the principal parishes, and in many families and destitute neighborhoods.

It is a circumstance, which, in these troublous times, has not a little encouraged my labors, that while the usual accessions to our communion have been made by "the laying on of hands," an unusually large proportion of those confirmed has been of the most intelligent and right-judging class of the Laity,—whose conservative influence will be felt, as the influence of the Laity has always been, in upholding established order and authority in the Church.

Other marks of encouragement and steady advance deserve our notice.

The salutary effects of the baptismal training of our children and youth—every day more faithfully attended to—are becoming descernible [illegible] Children begin to realize their high relation to the Church, as "members of Christ, children of God, and inheritors of the Kingdom of Heaven;"—to realize the blessing granted them at baptism, of a "death unto sin and a new birth unto righteousness;"—to realize the awful aggravation of his doom who slights baptismal vows and resists baptismal grace. While parents and sponsors begin, in some degree, to show a returning consciousness of their immense duty and fearful responsibility, as guardians for God and the Church of the children committed to them at baptism.

One drawback, however, to our complete success here, demands our attention. It is that experienced in an inconsiderate selection of sponsors. In the Church in England, sponsors are, in all cases I believe, required by Canon to be communicants. In this country, we have no law upon the subject; and hence our clergy have neither canonical guidance nor protection in their efforts to save the Church from the evil of an insufficient sponsorial guardianship. Still, in the absence of Canon, the clergy may do much, by faithfully instructing the people in the true nature and ends of the sponsorial office, and by earnest expostulation and warning against the consequences of treating it as a light thing. The Church has a right to expect that her clergy will take care that she has adequate security for the due nurture and protection of her baptized children.

Another mark of encouragement, is the manifest increase of a devotional spirit among our people. In parishes where, only three or four years ago, *Lent* was mentioned only to be decried as a Romish superstition, and the prayer-bell was noticed only as a mark of the folly of the few who, without the attraction of a sermon, could be statedly led to the sanctuary of God; now a deep and pervading anxiety is becoming manifest to improve this, the Church's season of penitence, to the advantage of the soul; and large congregations are found assembled at the Church's call to her morning and evening prayer, and that too in some cases *daily*. We have need, however, as the ministry of Christ, to make more effort in this behalf. The great evil that hedges up our way to duty, is a propensity to "walk by sight;" to limit our exertions by what we imagine will be the effects; to determine whether we will obey the Church's dictate in having daily service, by inquiring *how many will be likely to attend.* Beloved brethren of the clergy, there never has been a time when the call upon us was louder and more solemn than now, *to do our duty and leave the result with God.*

Another note of encouragement is manifest in a growing disposition, on the part of the poor and ignorant in our Diocese, to receive the blessings of the Church. This is especially true within the range of our Mountain Missions. Here the destitute begin to perceive and appreciate the eminent appropriateness of our Liturgy to their condition. In many instances, they have confessed to me with tears of gratitude that its use among them has opened to their minds sources of knowledge inconceivably greater than any thing which they had before enjoyed. Persons unable to read, have given as a reason for becoming Episcopalians, that so much of the Bible is read to them in our services.

Our chants, too, have found special favor with them. Through the whole extent of my last visitation in the Mountain district, I was accompanied by three of my younger clergy, who were sufficiently skilled in chanting to enable us to chant the portions of our service usually performed in this way. The effect was in the highest degree favorable, and the desire of the people to be instructed in this kind of music importunate. So that I feel certain, a little pains on the part of our Missionaries and the more intelligent members of our Communion, would render *Chanting* an important means, both of producing among the ignorant a sounder and deeper religious feeling, and of greatly increasing and fixing in their minds Scriptural truth.

Another mark of encouragement, is our continued success in communicating the Gospel orally to our colored population. It is true, for want of Missionaries and catechists, we have not been able to extend our labors in this department beyond a very limited field. Still our success in this field is undiminished. Just in proportion as Scripture knowledge is thoroughly communicated to this people, accessions are made to the Communion, and Christian principle seems to control the life. The main thing, indeed, with this impulsive race, is to fix in their minds, by catechetical training, the cardinal truths of Holy Writ. In the case of adults, it must be acknowledged, there is great difficulty in effecting this. But not in the case of children. They are quite as apt in committing to memory, and I think in comprehending the meaning of what they learn, as white children. And on large plantations, where they are kept from bad influences, they are much more likely than white children to receive deep religious impressions. I was greatly encouraged, on my last visitation to Lake Scuppernong, to find among the class for Confirmation, a number of those for whose instruction I prepared, three years ago, my Oral Catechism. So much encouraged was I with this result, as to determine, by God's permission, to employ my first leisure in carrying out my purpose, for some time cherished, of preparing a *Scripture* Catechism on the same plan.

Notwithstanding these encouraging evidences, however, of our steady advance, they have been attended with some things calculated both to moderate our joy, and increase our watchfulness and prayer.

The unexpected removal of a number of our active clergymen, is a circumstance which we cannot but deplore, notwithstanding other portions of the American Church have received the strength which it has been our lot thus to lose. Some of these removals have been occasioned by failing health, and others by want of adequate support. In an effort to arrest this growing evil of frequent changes among the clergy, especially in our newly gathered congregations, I must appeal to both clergy and laity—entreating the clergy prayerfully to consider the injury, in many cases irreparable, done to our small parishes just struggling into existence, by the sudden departure of their minister, who has been with them just long enough to make them look to him for counsel, defence and encouragement; and entreating the laity to reflect upon the awfulness of the responsibility they assume in withholding the means—means clearly and fully within their power—necessary to carry on the work of God in preaching the Gospel to the poor.

That which calls especially for our increased watchfulness and prayer, at the present time, is the violent opposition [illegible] been called to suffer a more combined and unrelenting persecution than at this hour; and we, in this Diocese, have our full share. Let us not be thrown off our guard—not forget the spirit we are of. But be careful to return blessing for cursing. And to humble ourselves before God for our own sins, while we pray for those who despitefully use us and persecute us. Let us meekly submit to the discipline of our Father in Heaven, and rejoice that we are counted worthy to suffer shame for His Son's sake. And let us supplicate for ourselves a double portion of His Spirit. Severe trials may be before us. We may yet be called to resist unto blood striving against sin. We have just passed through a day of the most reckless liberalism. We are now called to one of intolerant persecution. Let us place ourselves fully and strictly under the spirit and guidance of Him who loved the Church and gave Himself for it.

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In connexion with this fact of the fewness of our candidates for Holy Orders, let me appeal to the pious young men in the Diocese engaged in secular occupations, to consider the alarming deficiency in the numbers of our clergy to meet the Saviour's requirement "to preach the Gospel to the poor;" and to set apart seasons of humble and prayerful and earnest inquiry with themselves, whether, in the present necessities of the Church, their vows of self-consecration to her divine Head can be fulfilled in any way so entirely as by their devotion to the holy Ministry. And further, let me call upon my brethren of the clergy, to make it a special duty to direct the minds of baptized children, under the influence of the Holy Spirit, to this sacred office. And finally, let us all, as a branch of the Church Catholic, earnestly and with increased importunity, "pray the Lord of the harvest to send forth laborers into his harvest."

I cannot conclude my remarks without calling the attention of the Convention, and through the Convention, of the Church in the Diocese, to certain objects of special interest.

The grand and all-absorbing object which it is the Church's office to advance, is the dispensation of the Gospel to the needy and destitute.

In fulfilling this her office, one of the first claims to her attention, I conceive to be, the immediate completion of the church at Chapel Hill. By the report of Professor Green, who has in charge the Church of the Atonement at that place, it appears that the "Church building," a beautiful Gothic structure, admirably appropriate to the situation, "was commenced in June last, and is now about three-fourths completed. In order to finish it according to the original design, something like 1200 dollars will yet be required in addition to the present subscription list." "For this sum," adds the Professor, "we earnestly look to those portions of the Diocese which have as yet contributed little or nothing towards the work." In a private letter to myself, Professor Green urges the importance of a public meeting, during the sittings of the Convention, to aid in securing the required subscription, and requests the Bishop to take the lead in the matter. I approve of the suggestion, and know of no way in which I could so well bring it to your notice as in this Address. In addition to the completion of the church, it is highly important to secure at once the services of a Missionary, by a liberal contribution to his support.

In the next place, our Missions demand, and most importunately, an increased and more united effort. Their state, with a view of what each parish is doing in their behalf, is to be submitted in the Missionary Report. One remark, however, may not here be out of place. And it is made here for the purpose of calling attention to the facts of the Report. And it is this: that want of *pecuniary ability* cannot be the cause of the small contributions of some of our parishes,—as, among our largest parishes, those who are least able, as a general thing, have given the most.

In regard to the Missionary field, generally, which is now before us, it is only necessary to remark, that its extent, and hence its necessities, have increased, while the means placed at the disposal of the Missionary Committee, to meet these necessities, have considerably diminished; and hence they have been forced, however reluctantly, to abandon some of the Missionary Stations. This has been the fact in regard to those in Hertford and Gates counties, and two or three in the Mountain. While others have been left by their ministers for the want of adequate support. The Mountain district of our Diocese is the region which emphatically invites our labors. If the deepest spiritual ignorance, the most alarming state of moral habit, and the most encouraging readiness to receive the blessings of the Church, can constitute an invitation, then, I repeat, it is most emphatic—too emphatic to be unheeded without guilt.

But in order effectually to take possession of this needy land thus open to us, our efforts have hitherto been directed mainly to three or four points. Indeed, for the last six months, we have felt obliged to circumscribe our operations to Lincoln, Burke, and Ashe counties. In the two former, as the Report of the Missionary will show, we are doing all that could be expected of us, with a noble, self-denying Missionary, embarrassed by a scanty support. I pray you, good brethren, to enable me to send him an assistant; and pray you in behalf of those for whom Christ has shed his blood, and whom you will ere long meet at Christ's awful bar of judgment.

The last Mission to which I ask your special attention—and I put it last because I think it the very farthest from being last—is that of Ashe county, under the direction of our well-tried—may I not say *severely* tried?—brother, the Rev. Mr. Prout. That Mission is deeply interesting in itself, as I remarked to you somewhat at large in my last Conventional Address. The section of country where it is situated is beautiful and striking, far beyond my powers of description; while the inhabitants cannot be overmatched in spiritual destitution by the inhabitants of any other known land. A portion of them had not, before the arrival of our brother, heard for *seven years*, even an *uncertain* sound of the Gospel. And they are now willing to be taught—many of them eager to be taught—the way of salvation by Christ! Besides, the Valley of the Wataga, where our Missionary has planted the standard of the Cross, is a kind of connecting link between the different portions of that whole needy region. Avenues open on every side to large districts equally destitute and neglected with itself. Indeed, six Missionaries at least might at this moment be profitably employed at that point. Two, with an efficient School-master, is the smallest number we can think of [illegible] after An inquiry and mature consideration, I regard as the only feasible one for a sure and adequate, though gradual supply of spiritual privileges to this needy people, is the following:—Land in that neighborhood is good and cheap. For two hundred dollars at the most, a farm could be procured with sufficient "clearing" to support a Missionary establishment equal in extent to the demands of the surrounding country. Add to this two hundred more, and the farm could be properly "stocked" and supplied with the buildings needful for immediate use. For the inconsiderable sum, then, of $400, a Missionary establishment might be placed upon a permanent footing, which would secure a comfortable home, and in a short time maintenance to a number of Missionaries adequate to the supply of spiritual food to the now famishing, yea perishing, thousands which cluster around the mountains of Ashe, Yancey, and a part of Burke counties. And let us consider the advantages of having our Missionary operations in that quarter concentred in such an establishment. 1. For cheapness, it would certainly have the advantage of all other methods.—2. And also for securing permanent ministerial services—as the Missionaries would enjoy the comforts of a home, of society, and of mutual counsel and fellowship. Besides, it would furnish the most effectual means of ensuring and fixing the attachment of this people to the Church. It would give to our operations an aspect of force, and stability, and earnestness, which is incalculably important in an appeal to the uninstructed mind. And moreover, such a plan would silence, in a good degree, opposition, and prevent interference from the jealousy of the surrounding sects. On every account, therefore, a plan such as I suggest commends itself to your favor and active co-operation. And now, in conclusion, I appeal to you as Stewards—as having in trust the power of the holy Church in this Diocese—as destined soon to stand with the needy before the judgment-seat of Christ; and I ask you in the name of God, in Christ's behalf I ask you, will you suffer so fair, so inviting an opportunity for saving souls, to pass unimproved for the want of so small a sum?

I cannot conclude my Address, without a passing notice of St. Mary's School, under the rectorship of the Rev. Mr. Smedes. Its prosperity and promised benefit to the Church, while they call for our prayers and encouragements, go far to show us that God's ways are best. That while we were mourning over the failure of the Episcopal School, He designed in that failure a greater good to the Diocese.

The character of the time, beloved brethren, calls our attention loudly to the words of the holy Paul: "Be kindly affectioned one to another with brotherly love"—"Be quiet and study to do your own business"—"and let the peace of God rule in your hearts."

To His grace I commend you in these your deliberations for the advancement of His holy Church in this Diocese.

L. SILLIMAN IVES,
Bishop of North Carolina.

A Hint to Lazy, Indifferent Churchmen.

Take a heretic, a rebel, a person who hath an ill cause to manage; what he is deficient in the strength of his cause, he makes up with diligence; while he that hath right on his side is cold, indiligent, lazy, inactive, trusting that the goodness of his cause will not fail to prevail without assistance. So wrong prevails, while evil persons are zealous, and the good remiss.

—*Jeremy Taylor.*

THE YORK MINSTER GREAT BELL is to be ordered forthwith. The amount of subscriptions exceed £1,700.—*Ch. Intell.*

Communications.

For the Churchman.

Contrivances to Prevent Kneeling.

As we are required to kneel during prayers, why is it, Mr. Editor, that so *many* of our Churches (city and country) place the kneeling bench at such a height from the floor as to render it impossible for the congregation to comply with the direction in the Prayer-book? In some Churches the nearest practicable approach to it, is merely to rest the knee *against* the bench and retain the sitting posture. Surely this is wrong. Is it intended by such arrangement to make us follow the Geneva form of leaning our head on the pew in front, or is it for *convenience*, or what *is* intended? In a Church in Virginia, I noticed that the kneeling benches were all removed, and the congregation kneeled on the floor. This appears to me to be the best arrangement, but they all kneeled with their *backs* turned toward the communion table, and their faces to the door of the Church. Can you not call attention to this in your valuable paper. Surely it is of some importance.

W.

For the Churchman.

Mr. Brownson.

I am surprised, Mr. Editor, that Brownson should betray such ignorance of the Catholic theory as I have just noticed in the last number of his work. He seems to forget that no member of the human body is composed of but *one* single particle of matter, but reasons, that inasmuch as every body must have a head, and every visible body a visible head, therefore this *head* being *but one* member must be composed of but one individual. But is it so? Who compose by common consent the Trunk of this visible body of Christ? Do not all the laity of the Church? and who the limbs but the Presbyters and Deacons? Are we to suppose, then, that the visible head is but one individual among the thousands who occupy the highest position of authority in the Church? Certainly not. All the living Bishops at any given period constituted at that time what we Churchmen denominate the head of the Church? Is it not so? It requires the whole living Episcopacy in the Church to constitute the Head of the Church? Is it not so? I appeal to you to correct this gentleman, who, though in a hopeful state, seems to behold as yet *at a great distance* the perfection of beauty upon whom *God hath shined.* Faithfully, yours,

CATHOLICUS.

For the Churchman.

The Practical and the Theoretical.

Mr. Editor,—In a former essay I stated that the character of our nation is wholly and entirely practical,—an opinion which I imagine but few will question. I asserted also that the character of the Church was in its very essence practical,—an opinion which I imagine will be thought incorrect by a good many that know nothing of her constitution or her working, but which is nevertheless true as the Gospel. I would, if you can afford me space, say a little more upon these two subjects—the one first and afterwards the other: for I believe that the effect of this is to bring forth gradually and develope in the Church in a high degree the same spiritual mindedness and the same power of applying closely to the hearts and feelings of men, those Church doctrines and principles which many in our days, and more in the last century, have comprehended intellectually, and yet never felt.

When I say that we are a practical people in reference to religion or morals, I mean that our tendency is to decide all questions by these two tests, "Can it be brought into action?" and if it can, "Then how does it work?" In this way the mass of the people make up their minds upon all problems in religion and morals that may be set before them. Reasoning, speculation, philosophy, eloquence, sentiment, poetry, romance;—these may be very good things for professors in colleges, *whose business it is* to be employed about such matters, or for crotchetty youths therein that have neither wives nor children. But the full grown men and women of the country, these will ever make these two the test of all theories.

There is no doubt that this mode of operation has given rise to an infinite deal of complaint, even among those who ought to know better, but still it is a very good way of deciding matters—one that will produce fruit by and by. However, I will acknowledge that very excellent and well meaning individuals have been treated in rather a contumelious manner in consequence of it; I sympathize with them exceedingly. A philosopher that only wants ten millions of his "Theory of Society" sold in order to regenerate the age, may well groan when he finds that the selfish world wont read his treatise even if he give it away; a clergyman who only needs as many dollars to carry out his peculiar plan of missionary operations, undoubtedly is very much injured when they make no response to *his* appeals, *his* proofs, *his* exposition, so to do. These undoubtedly are cases of peculiar hardship, but still it works well upon the whole.

Let us, however, take a few examples. Here is a theory-maker, a scheme-builder, a paper-machinist, a Romanite, Owenite, Fourierite, one of that peculiar class of persons with which the public in these days is pestered; so numerous that no one is astonished at the appearance of a new species so insignificant that few care to examine or to classify their peculiarities. This one we will say has laid out his scheme upon paper—a new Eldorado it is, a patent paradise on earth, a social anti-evil New-Babel. He has laid it before the public—printed—preached—lectured—alas for him, they wont believe what he has proved so cogently—in all ways but one. The phlegmatic public go about their business, they wont help him to "reconstruct society," they wont be "regenerated" by him,—the ungrateful public! Nay, they wont even discuss the matter with him,—the unintellectual and selfish public! Well may he groan, and yet this conduct speaks very plainly to him if he would only listen instead of complaining. The practical public in fact says to the theorist, "My friend, it is all as you say—you have talked, written, lectured, preached, printed—very cogently and conclusively it may be—though we can't say as to the fact, for we are so full of business that we hardly have time to attend to it, much less to you. The atmosphere besides is full of loud talk upon all subjects, just as loud as yours—all the talkers appeal to *us* just as vehemently as you do. Bring your scheme, then, before us in a business way, let us see it going and how it goes. We put no obstacles in your way—you have all facilities in this free country,—lands there are in abundance,—fools, no lack,—ample range for your new paradise—and then when it is going, we shall be able to pronounce upon it." A very good way this after all, and it has done some service. So have many pernicious theories perished speedily from the earth which in other countries would have lurked for hundreds of years uneradicated. The French infidelity of Jefferson perished in this way—the atheistic plans of Owen, and many a scheme between. Practical public! we for one do not complain of your method of dealing with such matters.

A theorist of another class approaches. "I have written upon Education. I have searched into all principles and all systems. And lo, the public wont adopt my plan of 'universal, national education.' It wont build ten thousand normal schools on my plan—it wont salary a million of teachers—it cares nothing for my plan, for nothing does the public care but cash!" "Well friend," quoth the discerning public, in pantomime, for it does not talk very much, having a great deal to do, "Well friend, if Education be as you think, the grand regenerator of the age, let us see it at work. In the meantime there is a something or other, we know not what, that tells us of a higher Education that is to be, before a bare pedagogy can have birth. In the mean time if *you* can raise cash, put your plan in operation. If you do not "regenerate" the world, at least you may improve spelling-books, and perhaps, as you are an enthusiast in the cause, teach our children *a little cheaper* and *a little better.*" Sensible public! we think with you, that somewhere or other, there is the want of a true education, and that it is to be found, if ever found, in action not in books—and for our own part we think that Dr. Muhlenberg, of St. Paul's College, Flushing, has done more for the cause by putting such a school as his in operation, than if he had written a million volumes. One Christian school in operation is more for the cause of religion and education than the talk and literary jabber of a thousand theorists.

Again: for essays read before colleges, meetings, and so forth—essays written "con priori" and read "con amore" upon all "wants," "errors," "faults," "deficiencies" in "society," "politics" and "religion," is not the practical result of the whole—nothing? The verdict of the public, "Populus nil curat?" "A numerous and highly respectable audience were delighted by an eloquent discourse from Dr. Blank upon so and so." The highly respectable audience goes away, and the discourse has as much *real* effect upon them as if they had listened to the Fables of Mother Goose sung by the choir. As far as Dr. Blank's fame is concerned, so far he is all the better for his eloquent composition—as far as subject is concerned, and the public interest and advantage in it, really we think that in the majority of cases he would have been better employed hoeing corn. A truly pitiful thing is not this—not so say we—men want to be *led into the real*, not merely *told the way*, for they are in search of that which is real; and these things give a tolerably good proof that the age of words is fast going, the age of realities fast coming. However, to leave the general illustrations and come to matters that relate to ourselves, I shall adduce one or two facts, which, as I have by experience learned, cause a great deal of faint-heartedness and discontent in the Church. Is it not now a thing established that the public do not like "religious controversy," that they will not bear it? Has not this been, further, so carried out in effect that one society is so separated from another by the opinion of the public and the inclination of its members that the denominations actually exist as distinctly separate from each other as if they inhabited separate countries? "Look at this," quoth he who imagines that his only business in life is to expound 'Church polity,' "how closely they are shut up; I may preach, but they wont hear me; I may write, but they wont read,—such is the blinded nature of Lecturianism."

Look again at another trait but very different from this. We all know that notwithstanding the above mentioned fact the individual hangs on very loosely to the sect—so loosely indeed that the word "apostasy" has lost its meaning, and he should be thought very extravagant or very angry indeed who would apply such a term to the transit from one sect to another. "Ah," quoth another, "how unsettled men are, how easily they cry after any new thing; they read Romish books! they will all turn papists!

Now, Mr. Editor, if you please, we shall examine the ground of these facts and see their meaning. Here is a nation excelling all others in its appreciation of the real, its hatred or contempt for the nominal. It is left at the revolution with a system of religion utterly inadequate, with human nature free to develope itself, uncrushed by those circumstances which in other countries mould it into arbitrary forms,—with the Bible in its hands, a general reverence for it, a general habit of perusing it. The living body that explains and harmonizes these two, the volume of God's word and the system of God's providence is wanting,—and we know the Church never originates spontaneously in a society which has it not, but must be received by it. A thousand sects rush in, candidates all of them for public favor, each with self-laudation and extolment of its own bundle of notions, which it calls sincerely yet untruly the Gospel. And what shall the public do? In this case all appeal to the Bible—all appeal to every thing else in the world, what shall the public do? Why let each sect have fair play, prevent them from overpowering oneanother, let the practical growth that is in such have room to expand, and then it may be able to decide which of them all comes nearest to the wants of human nature and the precepts of the Scripture. This, sir, is the meaning of the first fact, and this alone; it is an assurance to us of fair play, of a clear field for our growth—it tells that the tirades, the insinuations, and the abuse poured upon us, that these are but small injury. It speaks to every man of us, and in every case it calls for the restoration of the old practical spirit of religion that was in the Fathers. For, as we have a polity that is suited for all countries and all climates, so we have a spiritual system that is suited to the moral wants of all classes and all ages. I have heard now and then the spiritual system of Wesley or Calvin from our pulpits, I have looked back upon Augustin and Chrysostom, and seen that they have a practical system that is suited for all the wants of human nature, and I have thought that in the evolution of the true spiritual system of the Church practically, a good many wants would be satisfied, and a good many things explained which are now incomprehensible. With regard to the other matter: say that the individual hangs very loosely upon the sect, what sign is this? He is in search of the real, and he has no reality. The Church to him is nothing but a notion—the sacraments a notion—no reality according to his own opinion: is it a wonder that having no reality to hold by he has no fast hold, having no anchorage he is not at anchor? Truly it is the extreme of restless querulousness to complain of this—the men are in pursuit of something that is real—let us show it them; and then no longer will they be unanchored. We have shown it in doctrine, we have shown it in principle, is there not *a reality in practice which was in the ancient Church which hardly yet is seen in us, and is it not this which the practical instinct of the public is calling for?*

W. A.

Remove not the ancient landmarks which thy fathers have set.

The Churchman.

New-York: Saturday, July 13, 1844.

Removal.—THE CHURCHMAN OFFICE and Bookstore has been removed to No. 161 FULTON STREET, THIRD DOOR WEST OF BROADWAY, and OPPOSITE ST. PAUL'S CHAPEL, up stairs.

The subscriber tenders his thanks to his friends for their kind patronage, and solicits a continuance of their favors at the above house.

James A. Sparks.

THE CHURCHMAN'S LIBRARY.—We are pleased to see that this excellent work, which has just furnished its readers with Sewell's Christian Morals, is now giving them Southey's Book of the Church. The Churchman's Library has now reached its seventh number. It is published by J. R. Dunham, Flemington, New Jersey, and may be had on application to Mr. Sparks.

No. 5 of Harper's Illuminated Bible is issued. We think we see an improvement in the design and execution of the illustrations of the present number over those that have preceded it.

We have received the Journal of the Alabama Convention. Fifteen clergymen, of whom eight were entitled to seats, and nine churches were represented by their lay delegates. The chief matters of interest transacted in the Convention have been already mentioned.

ANTIQUITIES.—The Burlington Gazette of June 21st contains a correspondence between Bishop Doane and a lady who, among many others, had requested of the Bishop further information in regard to Mr. Forster and the inscriptions on the coast of Hadraumant. We shall give Bishop Doane's letter in our next.

THE DISTINCTIVE PRINCIPLES OF ORTHODOXY: *A Discourse delivered in Trinity Church, the fifth Sunday after Easter. By W. J. Bakewell, Assistant Minister. Published by Request.* Pittsburgh: Printed by Geo. Lukin, Fourth st. 1844.

We could wish that this discourse might be widely circulated. The author has before given a calm and humble statement of the grounds on which he was led to renounce the errors in which he had been unhappily educated and to seek admission into the Church of CHRIST. The theme is continued in the present discourse, which gives additional proof of the candid temper and patient study with which Mr. Bakewell has conducted his investigation. Our readers will be pleased with the introductory paragraph:—

It is, my Christian brethren, with no inconsiderable emotion that I rise to preach that Gospel to you which you have always believed; but which I have, until a late period, presumptuously denounced as irrational and unscriptural. A deep conviction and painful sense of the errors and heresies which I have for many years inculcated as divine truth, may well, on this occasion, oppress me with a sense of my unworthiness. I can, indeed, appeal to the Searcher of hearts as a witness of my sincerity; but yet, in many instances, as in my own case, sincerity is no adequate apology; for had I, with due meekness and reverence, studied the Scriptures as the oracles of divine truth, from which there must be no appeal, I never could have adopted that dangerous and fatal system of religion, which I have, with unseemly confidence, and almost unabated zeal, enforced from the pulpit and the press. The Church of which I now esteem it a peculiar privilege to be a member, and which I regard as the great bulwark of Christian truth, I have, from my earliest years, blindly considered as one of the great obstacles to the progress of pure religion; and, on sailing from the land of my birth, I reflected with peculiar satisfaction, that I was leaving behind me its venerable cathedrals, which appeared to my distorted vision the temples of superstition and idolatry. The magnificent structure which towers with sublime grandeur over the city in which I received my collegiate education, was seldom passed without the painful feeling that its solemn aisles were desecrated by anti-christian worship; but, with sanguine enthusiasm, I indulged the hope, that the period would arrive when the doctrines of Unitarianism would be proclaimed within its sacred walls as the truth of God. Little did I imagine that the time would come when a complete revolution would take place in my religious sentiments, and that I should solicit to be received by baptism into the communion of this Church, should partake of its consecrated elements, and be ordained to read its inimitably beautiful service, and preach its saving truths. But no words can express the gratitude which I feel, that the veil of ignorance and prejudice has been removed from my understanding, that the light of divine truth has beamed into my mind, and that He whom I once regarded, I now almost tremble to utter the words, as to nature, a mere man, I now acknowledge to be my Lord and my God—that the third person of the Holy and ever blessed Trinity, whose personality I positively denied, I confess to be the Divine Comforter and Sanctifier, the eternal and all-gracious Spirit, the Lord and Giver of spiritual life, who is ever ready to assist the devout and humble supplicant in applying to himself and sprinkling on his heart that precious blood, without which there can be no redemption, no justification, no salvation.

Clerical Changes.

Bishop Onderdonk has received from the Church Wardens of St. John's Church, Johnstown, Fulton County, the canonical certificate of the election of the Rev. Charles Jones to the Rectorship of the Church.

The Rev. Francis Vinton having removed into this diocese with a letter of dismission from that of Rhode Island, and been here received, has changed accordingly his canonical residence, and become Rector of Emmanuel Church, Brooklyn.

The Rev. Gordon Winslow has, in the same manner, removed into this diocese from that of Maryland, and become Rector of St. Paul's Church, Tompkinsville, Richmond County.

The Rev. John H. Hobart, Deacon, has, in the same manner, removed into this Diocese from the jurisdiction of the Missionary Bishop, and become Minister of St. Paul's Church, Redhook, Duchess County.

The Rev. Humphrey Hollis, of Mayville, N. Y., having accepted a call to the charge of St. Paul's Church, Lower Sandusky, Ohio, requests all papers and letters intended for him to be addressed accordingly.

New Hampshire Convention.

The annual Convention of the Protestant Episcopal Church in New Hampshire, was duly held in St. Michael's Church, Manchester, Wednesday, June the 26th. The attendance of the clergy and laity was quite full. The Convention organized by electing the Rev. Dr. Burroughs, as President, and re-electing the Rev. Wm. H. Moore, as Secretary. The President made some appropriate remarks to the Convention, on taking his seat, in anticipation of its being hereafter (God willing) held by one in the highest order of the ministry. Several matters of diocesan interest were discussed, and a good degree of unanimity generally prevailed. The Convention assented to the erasure proposed by the last General Convention in the Institution Office—but dissented from the proposed addition of the 10th Article to the Constitution of the Church, in its present form.

The morning service was read by the Rev. O. H. Staples, officiating minister in the parishes of Cornish and Plainfield. The sermon (in the absence from the diocese of the clergyman elected) was preached by the Rev. Carlton Chase, D.D., Bishop elect, and was a sound practical discourse. The communion was then administered by the Rev. Dr. Burroughs, assisted by the Rev. Dr. Chase.

The following officers were elected:

Standing Committee.—Rev. Dr. Burroughs, Rev. P. S. Ten Broeck, Rev. Wm. Horton; Gen. Timothy Upham, John Whipple, Esq., Edward Cutts, Esq.

Delegates to the General Convention.—Rev. Dr. Burroughs, Rev. Wm. H. Moore, Rev. Wm. Horton, Rev. H. S. Smith; Hon. Levi Woodbury, Hon. Matthew Harvey, Simeon Ide, Esq., David Davis, Esq.

The Rev. Dr. Burroughs, and the Hon. Levi Woodbury, were nominated to the General Convention as Trustees of the General Theological Seminary, for the Diocese of New Hampshire. The Convention adjourned to meet at Claremont on the last Wednesday in June, 1845.—*Ch. Witness.*

Proceedings of the Board of Missions.

Ninth Annual Meeting.

New York, June 19th, 1844.

The Annual Meeting of the Board of Missions of the Protestant Episcopal Church in the United States of America, was held this day, in St. John's Church, at 5 o'clock, P. M.

Present: The Rt. Rev. the Bishops of Connecticut, New York, New Jersey, Maryland, Massachusetts, and Rhode Island; the Rev. Messrs. Balch, Bedell, Boyd, Cooke, H. Croswell, Ducachet, Haight, Henderson, Irving, McVickar, Mead, Milnor, Potter, Richmond, Robertson, Sherwood, Suddards, Van Pelt, and Wainwright; and Messrs. De Peyster, Gardiner, Huntington, Lovell, Minturn, Morgan, Newton, Rogers, Sands, Stanford, Winston, Wolfe, and Woolley.

The Rt. Rev. the Bishop of Connecticut, being the senior Bishop present, presided.

At the request of the presiding officer, the Rt. Rev. the Bishop of New York opened the meeting with prayer.

The roll having been called, it was, on motion of the Rev. Dr. McVickar,

Resolved, that the reading of the minutes of the last meeting be dispensed with.

On motion of the Rev. Mr. Balch, the Board proceeded in compliance with the third article of the By-Laws, to the appointment of a Secretary; and on motion of the same, the Rev. Mr. Van Pelt was re-appointed.

The Rt. Rev. the Bishop of New York read a communication from the Rev. Mr. Harris, Secretary and General Agent of the Domestic Committee, stating that a severe domestic trial prevented his attendance at the meeting of the Board.

On motion of the Rev. Dr. McVickar, it was

Resolved, That a special committee be appointed to examine and report whether any vacancies at present exist in this Board.

The Rev. Dr. McVickar and the Secretary of the Board were appointed the committee.

On motion of the Secretary, it was

Resolved, That at the service this evening, public notice be given of the administration of the Communion to-morrow morning, with the usual invitation thereto of all such as shall be religiously and devoutly disposed; and also that the collection at the Offertory will be equally divided between the Domestic and Foreign Committees of the Board, unless any particular offering be specially designated as appropriated by the offerer to either department, or to any particular Mission in either.

On motion of the same, it was

Resolved, That when this Board adjourns, it will adjourn to attend divine service in the Church of the Ascension, at 8 o'clock this evening, on occasion of the preaching of the Annual Sermon, and to meet in the place of the present meeting to-morrow morning at 9 o'clock, for the purpose of attending service, and afterwards for the transaction of business.

It having been reported to the Board that the Foreign Committee had appointed the Rev. P. P. Irving to fill the vacancy in the office of Secretary and General Agent of that body until the present meeting of the Board, it was, on motion of the Rev. Dr. McVickar,

Resolved, That the appointment of the Rev. P. P. Irving, as Secretary and General Agent of the Foreign Committee, until the present meeting of the Board, be approved by this Board.

The Rev. Mr. Irving, as Secretary and General Agent of the Foreign Committee, presented and read the Annual Report of that body; which, on motion of the Rt. Rev. the Bishop of New York, was referred to a special committee of five.

The Rt. Rev. the Bishop of Rhode Island, the Rev. Messrs. Cooke, and Boyd, and Messrs. Newton and Lovell, were appointed the committee.

The Rev. Mr. Balch, on behalf of the Secretary and General Agent of the Domestic Committee, presented and read the Annual Report of that body; which, on motion of the Rt. Rev. the Bishop of New York, was referred to a special committee of five.

The Rt. Rev. the Bishop of New Jersey, the Rev. Messrs. Mead and Suddards, and Messrs. Gardiner and Sands, were appointed the committee.

The Rev. Mr. Balch, on behalf of T. N. Stanford, Esq., Treasurer of the Domestic Committee, presented the Annual Report of that officer, duly audited; which, on motion of the Rev. Dr. McVickar, was referred to a special committee of three.

Messrs. Newton and Sands, and the Rev. Dr. Ducachet, were appointed the committee.

The Rev. Mr. Irving, on behalf of Dr. J. Smyth Rogers, Treasurer of the Foreign Committee, presented the Annual Report of that officer, duly audited; which, on motion of the Rev. Dr. McVickar, was referred to a special committee of three.

Messrs. Gardiner and Lovell, and the Rev. Dr. Robertson, were appointed the committee.

On motion of the Rev. Mr. Irving, it was

Resolved, That the standing rule of the Board, directing a Missionary meeting to be held on the second evening of its session, be dispensed with during the present session.

On motion of the Rev. Dr. Mead, the Board adjourned.

June 20th, 9 o'clock, A. M.

The Board met.

Morning prayer was read by the Rev. J. W. Cooke, assisted by the Rev. J. J. Robertson, D.D., who read the Lessons; the Ante-Communion service by the Rt. Rev. the Bishop of New York, assisted by the Rt. Rev. the Bishop of Maryland, who read the Epistle, and the Rt. Rev. the Bishop of New Jersey, who read the Gospel;—the service for the celebration of the Lord's Supper was read by the Rt. Rev. the Bishop of New York, who was assisted in the distribution of the elements by the Right Rev. the Bishops of Connecticut, New Jersey, and Maryland.

The religious services having been concluded, the Board proceeded to business.

The following members were present:—The Rt. Rev. the Bishops of Connecticut, New York, New Jersey, Maryland, Massachusetts, and Rhode Island; the Rev. Messrs. Anthon, Balch, Bedell, Boyd, Cooke, H. Croswell, Ducachet, Haight, Harris, Henderson, Irving, McVickar, Mead, Milnor, Potter, Richmond, Robertson, Sherwood, Suddards, Turner, Van Pelt, and Wainwright: and Messrs. De Peyster, Gardiner, Huntington, Lovell, Morgan, Newton, Sands, Wharton, Winston, Wolfe, and Woolley.

The Right Rev. the Bishop of Connecticut, being the senior Bishop present, presided.

The roll having been called, and the minutes of the last meeting read, and approved,

The Secretary presented and read the Report of the Missionary Bishop of the North West; which, on motion of the Secretary, was referred to the Special Committee to whom was referred the Annual Report of the Domestic Committee.

A communication was received from the Rt. Rev. the Bishop of Louisiana, in relation to the operations of the Church in Texas; which, on motion of the Rev. Dr. Mead, was referred to the Committee to whom was referred the Annual Report of the Foreign Committee.

The Right Rev. the Bishop of New Jersey, as chairman of the Committee, to whom it was, at the last annual meeting of the Board, referred to consider the scheme of an Indian Mission, offered to the Board by the Domestic Committee, presented the following Report:

The Committee of the Board of Missions, to whom it was referred to consider the scheme of an Indian Mission offered to the Board by the Domestic Committee, and to report thereon at the next annual meeting, now make their Report.

They have carefully considered the subject committed to them, as well individually as collectively, and most cordially approve the project of an Indian Episcopate, and commend it to the energetic action of the Church, as the simple discharge of its most bounden duty to the native owners of the soil. They also approve, with one exception, and recommend its adoption by the Board, the Scheme* of the Indian Diocese proposed by the Domestic Committee. They would advise that the fourth section of the proposed scheme be stricken out; on the ground that the plan, if adopted by the General Convention, will require a special canon, which might as well comprehend all the details.

The Committee acknowledge with great satisfaction the generous proposal from the Diocese of Georgia referred to them, and recommend its grateful acceptance. They look upon this not only as a worthy example, but as an earnest of the hearty cooperation of the Church, fully warranting the Board in the fearless prosecution of the enterprise proposed.

G. W. DOANE.
W. R. WHITTINGHAM.
ALFRED LEE.
B. DORR.
G. EMLEN HARE.
G. M. WHARTON.

Riverside, 12th March, 1844.

On motion of the Rev. Mr. Balch, it was

Resolved, That the report be accepted, and that the further consideration of it be postponed to the triennial meeting of the Board.

The Rev. Dr. McVickar, as chairman of the Committee to examine, and report, whether any vacancies at present exist in this Board, reported, that there does not appear to be any vacancy at present in the Board.

The Rev. Dr. Robertson having called the attention of the Board to that portion of the last Annual Report of the Foreign Committee, on Constantinople, which referred to his retirement from the Missionary field, it was, on motion of the Right Rev. the Bishop of Maryland,

Resolved, That a committee of five be appointed to investigate the past proceedings of the Board, with relation to the Mission to Constantinople.

The Rt. Rev. the Bishop of Maryland, the Rev. Dr. Mead, the Rev. Dr. Potter, and Messrs. Newton, and Wharton, were appointed the Committee.

The Rev. Mr. Harris presented and read the following Annual Joint Report of the Secretaries and General Agents of the two Committees, as Editors of the Spirit of Missions, on the condition of that periodical.

On motion of the Rev. Dr. Mead, it was

Resolved, That when this Board adjourns, it will adjourn to meet at 6 o'clock this afternoon.

The Rev. Mr. Harris, Secretary and General Agent of the Domestic Committee, submitted the following resolution:

Resolved, That it is expedient that the salary of Missionary Bishops in the Domestic field, be hereafter fixed at $1000 per annum, their postage, and travelling expenses within their respective jurisdictions, being paid by the Board.

The Rev. Mr. Cooke moved to postpone the consideration of this resolution until the next triennial meeting, which was negatived.

Mr. Gardiner moved to lay the whole subject on the table.

Pending the consideration of this resolution, the Rev. Dr. Mead moved to adjourn, which was lost.

The question being then taken on Mr. Gardiner's resolution, it was carried.

The Rev. Dr. Croswell asked leave to lay the following resolution on the table, which was granted:

Resolved, That a Select Committee be appointed to inquire, and report to the next triennial meeting of the Board, as to the expediency of taking further measures for extending the circulation of "The Spirit of Missions," and such other periodicals as may be published under the sanction of the Church.

(To be continued.)

Diocese of Toronto, Canada.

Pursuant to notice, the annual meeting of the "Church Society" of this diocese was held at Toronto, on Wednesday the 5th ult. Evening prayer was held in the Cathedral Church at 1 o'clock, when the prayers were read by the Rev. M. Boomer, and the lessons by the Rev. F. A. O'Meara.

After divine service, the Lord Bishop, accompanied by sixty clergymen, all habited in their robes, proceeded to the city hall, where a large number of ladies and gentlemen were already assembled. The usual prayers of the society having been read, the Lord Bishop briefly, but forcibly addressed the meeting, in explanation of the objects for which they were now summoned together. His lordship referred to the inestimable services not yet relaxed, which have been rendered to the Church in this province by two venerable institutions in the mother country, always to be remembered with gratitude by colonial Churchmen,—the Society for the Propagation of the Gospel in Foreign Parts, and the Society for Promoting Christian Knowledge. He took occasion, however, to explain that the widening field of their exertions in all quarters of the world, necessarily crippled the means at their disposal for the diffusion of the gospel in this still spiritually destitute land, and consequently that it was the more incumbent upon the members of the Church in this province, to apply all their energies to carry out what it might no longer be in the power of those venerable societies to accomplish; that the "Church Society," of which we were now met for the celebration of the second anniversary, afforded an appropriate channel for the bounty of members of our communion; and that, if supported with an unanimous zeal and energy, it could not fail to prove the instrument of gladdening many a desolate spot, and planting firmly and widely the Church of Christ in these dominions.

On Thursday, the 6th of June, the Lord Bishop of Toronto held his triennial visitation in the Cathedral Church of that city. Morning prayer commenced at eleven o'clock; when the prayers were read by the Rev. E. Denroche, and the lessons by the Rev. J. G. Geddes. The Visitation sermon was preached by the Rev. William Macaulay, rector of Picton, from Acts xx. 24, "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God."

After a recess of half an hour, the clergy re-assembled to receive the Episcopal charge. Seventy-one in number,—answered to their names, upon the roll being called by the Bishop's secretary.

Besides these, there were in attendance, the Rev. Dr. McCaul and the Rev. Dr. Beaven, of the University of King's College, and the Rev. Mr. Winstanley, lately arrived from England, but not engaged in official duty; making in all seventy-four clergymen present, besides the Lord Bishop.

The Bishop, seated in the Episcopal chair within the rails of the chancel, and supported by the Archdeacon of Kingston and his lordship's chaplains on either side, and having kindly requested the clergy to be seated also,—the seats immediately in front of the altar being occupied by them,—proceeded to deliver his charge. This admirable address occupied about two hours and a half in the delivery, and was listened to with deep and unabated interest throughout by a large number of the laity, as well as by the clergy present on the occasion.

Upon the conclusion of the charge, the clergy present partook of the holy sacrament of the Lord's Supper, and the Episcopal blessing concluded the ever to be remembered solemnities of the day.

The above account is an abridgement of a very interesting detail in "*The Church.*" We are gratified with the evidence here afforded, of the increase and activity of our Apostolical Church in the neighboring province.—*Christian Witness.*

* SCHEME.—§ 1. The "Indian Territory," as being now the permanent national home of the Red Man, to be recognised and declared by the Church a distinct Episcopal charge, under the title of the "Indian Diocese."

§ 2. The ecclesiastical rights and administration of the Indian Diocese, as involving pecuniary circumstances, to be regulated by special canon.

§ 3. A Bishop for the same to be elected in the same manner as the Missionary Bishops, and consecrated so soon as one may be found fitted and willing for this arduous charge, and content to devote his energies through life to the spiritual interests of his red brethren, with provision for an Assistant in case of necessity.

The manner and conditions of election of such Assistant to be also provided for by the canon regulating the Indian Diocese.

§ 4. The Bishop thus chosen to be ecclesiastically independent of the Board of Missions, yet holding such voluntary connection and correspondence with it as the needs of his Diocese may require, and reporting to and through it accordingly.

§ 5. The Treasurer of the Domestic Committee to be instructed to open with the Church a special account for Indian Missions, to be entitled "The Indian Branch Treasury," and in all his reports to distinguish the items of the same from general receipts and expenditure.

From the Christian Witness.

Church Extension.

We find the following article in the "Christian Watchman" of last week:

'"THE CHURCH" AND MISSIONS.—The Episcopal Convention of Massachusetts, which held its session in this city last week, elected a "Board of Missions," and also a Board of "Commissioners on Church Extension," both consisting of "clergy and laity." We do not exactly comprehend the meaning of this. Can religion be extended without "the Church," or can "the Church" be extended without religion, or is there no necessary connection between "the Church" and religion, or are the missions not religious missions, or is not "Church extension" the same thing as religious extension, or is not "the Church" to be considered a religious body, or what is the philosophical or theological distinction between missions and "Church extension?" We are in the dark, and need "the Witness" to enlighten us.'

We will cheerfully "enlighten" the Watchman on this subject, though we confess that we have but little encouragement in attempting to inform those who seem determined not to understand the peculiarities of the Episcopal Church.

We have simply to say, in reference to the above, that it is the appointed office of the "Board of Missions" in this Diocese to aid in the support of missionaries in those parishes that are too feeble of themselves to sustain the ministrations of the gospel; while it is the business of the "Commissioners for Church Extension" to aid in the erection of churches where they are needed, and where aid is solicited.

In order to be more explicit, we subjoin the report made at the late Convention, which has reference to this important subject. In his address, the Bishop alluded to the practice of building churches without the means of paying for them, and expressed the hope that in future no parishes would embarrass themselves in this way. A committee, appointed to consider so much of the Bishop's address as referred to the subject of building churches, made the following report, which was adopted, and the commissioners chosen:

"*Whereas*, by Divine Providence, the exigency of the Church seems to require more systematic and discriminating efforts to provide houses suitable for the worship of God, and the ministration of his word and sacraments within the limits of this Diocese, as well as to render judicious assistance to such parishes as in the discharge of this duty may have become involved in pecuniary embarrassments;—and

"*Whereas*, the organization by this Convention of a Board of Missions, acting under its authority now for several years in that department of benevolence, has proved successful and satisfactory;—therefore

"*Resolved*, That this Convention now proceed to elect a Board of Commissioners for Church Extension in the Diocese of Massachusetts,—to consist of three clergymen and three laymen, of which Board the Bishop shall be *ex officio* President: said Board to be organized with Treasurer and Secretary, to make annual report to this Convention.

"*Resolved*, That the charity hereby contemplated be cordially commended to the affections and devotions of the people, that they be requested to make this Board a medium of their contributions, and that those whose needs come within its scope be invited to address themselves to its proper organ. For the Committee.

THEODORE EDSON, *Chairman.*

BISHOP CHASE.—The venerable Presiding Bishop spent the last Lord's Day in this city, where in the morning in Trinity Church, and the afternoon at Grace Church, he presented in his discourse the cause of Jubilee College, and the claims of the great West upon the wealth of the East, in his usually earnest and minutely expressive manner; though from being absent on duty we had not the privilege of hearing him. Tee Bishop appears in fine health and spirits, and feels encouraged in his prospect of obtaining 100 scholarships before he returns. He had met with considerable aid in this city and vicinity. He left this city for the East on Wednesday morning in the 10 o'clock train of cars.—*Utica Gos. Messenger.*

The Rev. Joseph Wolff, D. D.

In the new work by the author of *Dr. Hookwell*, entitled *The Primitive Church in its Episcopacy*, &c., we read the following note, which may be interesting at this time, when Dr. Wolff is enduring so much, and may be highly beneficial to the Church:—

"In the course of writing this work, (*The Primitive Church*, &c.,) the author's attention was directed by a friend to the question put by some member of an ancient Eastern Church to the Rev Joseph Wolff, D. D., the indefatigable missionary, namely, 'What Bishop sent you out?' And hence, having written to the Doctor, in order that he might be assured of this matter, he received a very interesting letter in reply, from which the following is an extract:

"'This question,' writes Dr. Wolff 'was addressed to me by the great Bogos, late Patriarch of the Armenian nation, at Constantinople; the great Hernes, Archbishop of the Armenian nation at Triflis; and by the whole body of Bishops at Etsh-Miazin, the celebrated convent at the foot of Mount Ararat, by the Syrian Patriarch in Mesopotamia, by the Coptic Bishops, by the Greek Patriarch of Constantinople, and by the Roman Catholic Bishop of Bagdad.'

"'When I replied to them, "My internal voice sent me forth," the answer I received was, "Moses heard the voice of God upon Horeb; but God himself deemed it to be necessary to endow him with the gift of miracles, (Exodus vii.,) in order that Pharaoh may be forced to acknowledge him as the *extraordinary ambassador*. And the ordinary ministers of God, the Levites, had to receive their commission from Moses; and Christ made the same provision in the Church. He imparted the gift of miracles to the apostles in sending them forth; but they instituted Bishops by the imposition of hands, and charged them to follow up that manner of constituting ministers, (Titus i. 5.) If you, Joseph Wolff, are an extraordinary minister, prove it by miracles: *if an ordinary one*, who laid hands on you? Your internal voice is evidence to you, not to us!"'

"He writes further, after stating that he himself once held wild and irregular views in Church matters, 'The very fact that all the Eastern Churches, without one single exception, have Bishops, Priests, and Deacons, and the very fact that a *Presbyterian Church* is not known, is to me a sufficient proof that Episcopacy is of Divine origin, and that the doctrine of apostolic succession is a scriptural doctrine."

The above must be a startling fact for the members of the Scottish Presbyterian and Free Church, and it will probably be a convincing one to many a young dissenting minister who may have courage enough to investigate the subject of Episcopacy, and escape the trammels of dissent. It will, and ought to excite the attention of all grave and considerate men; and surely it will have weight with such a man as Dr. Chalmers, from whom an enlightened and liberal letter is given in the work on the Primitive Church in its Episcopacy.—*London Morning Post.*

ADMIRABLE CONDUCT OF A PROTESTANT CLERGYMAN.—*The Bretagne* of Brest, of the 18th inst., records the following admirable and successful action of M. Lefourdrey, the Protestant clergyman of that town:—Walking a few days ago with his family on the road leading from Kerinon to the cemetery of Brest, he fell in with a party of military men engaged in a duel with pistols. The first shots had been exchanged without effect, and the combatants were about to renew the fire, when he rushed between them, and in spite of their remonstrances and even threats stood firm, declaring that if they continued their murderous attempts upon each other they must first take away his life. He then, by his mild and pious reproofs and reasonings, succeeded in bringing them to a cordial reconciliation, and retired from the ground loaded with expressions of respect and gratitude from the two principals and their seconds.

The Pope has addressed a letter to the Roman Catholic Archbishops and Bishops, calling their attention to the efforts which are being made by various Bible Societies, and particularly by the Christian Society of New York, to produce religious dissent in Italy.

From the London Record.

Low Character and tone of the Speeches at the Religious Annual Meetings.

It may be almost too late for any considerable benefit to result from the suggestion, but yet we cannot withhold the remark, that a desire is gaining ground for an elevation of the tone and general character of our great religious meetings. Of course, the observation does not apply with equal force to all, but in too many cases room for improvement is sufficiently manifest.

The feeling we mean to describe is, that on a great occasion, when the retrospect of a whole year is to be taken; when 3,000 or 4,000 auditors are brought together, including, perhaps, 400 or 500 Clergymen—and when from various considerations, every thing of a light and trivial description ought to be banished from the proceedings—it is to be regretted that oftentimes the whole transaction, with the exception of the Committee's Report, is left in uncertainty, and that the character of the day, whether useful or useless, is, to use a common phrase, "just as it may happen."

Opportunities involve responsibilities. Probably in these matters the responsibility is so divided as scarcely to be felt by any one.

We cannot be understood, we should trust, to mean, that a series of sermons for the platform should be composed against the month of May. But is not the opposite error too common; is it not too much the case, that having allotted a resolution or two to Lord A., and the Bishop of D., the secretary trusts to fill up the rest of the day by the aid of such clerical or other friends as he may find on the platform? And what can be expected of addresses so absolutely extempore, but that costing little pains, they are in truth of little value.

We are aware of an improvement in this respect, of late years; but we are also aware that much remains to be done. The Secretaries of some of our principal societies have, we believe, long had their attention directed to this subject; but the matter does not rest wholly with them. It is desirable that the speakers at these meetings should generally feel that a desire exists for a higher tone of remark or exhortation than has heretofore prevailed.

From the English Churchman.

We think that an opportunity has been lost, or rather we should have been pleased that it had been more zealously cultivated, of opening the abandoned intercourse with the great Russian Church, which the recent visit of the Emperor Nicholas seemed to offer. We are no partisans of Russia: it would be wrong in us as Christians to forget the Czar's partition of Poland: but our office in this journal is rather with the ecclesiastical than the political relations of our country. It must not be forgotten that the Emperor Nicholas is all but idolized by his subjects: he is a sovereign of vast intellectual powers: and we are not aware that he is an irreligious person. His reign has been already signalized by an immense consolidation of the Russian Church. For two centuries and a half there existed in Russia a powerful schism, that of the Uniates, who, retaining the rites and regulations of the Oriental Church, acknowledged a dependence upon the Patriarch of Rome. In the year 1839, at their own request, the Uniate bishops and clergy reunited themselves to the Russo-Catholic Church. The Emperor Nicholas himself contributed to this assimilation, and confirmed with his own hand the act of union, signing "I thank God and accept it."

Possibly political reasons may have influenced this activity on the Emperor's part; but as the Church of England has not thought fit to scrutinize the motives of the King of Prussia in desiring co-operation with ourselves, we are not aware that the suggestion of interested and secular motives, supposing them to exist, should of itself influence our Bishops against opening communication with any branch of the Eastern Church. Catholic inter-communion is a blessing too great for us to lose any opportunity of furthering it, which the great Head of the Church may place within our reach. Nor must it be forgotten that the suspension of union between the Anglican and Oriental communions has not arisen from any formal anathemas on either side. Indeed it is but taking up a thread which has been allowed to fall: it has never been broken.

At the Synod of Bethlehem it was but mutual ignorance, or, it may be, jealousy, which broke off the desire for a better understanding between us. And as far as Russia is concerned, we think that on the one side the Emperor Nicholas would do well to re-open the communications which had been commenced as late as 1724, by Peter the Great; and our own Prelates, we believe, would not be backward in following up the negotiations which were in good faith undertaken at that period by their predecessors.

Indeed, sad as it is to make the badge of our unhappy divisions a ground of hope, it is not without its influence on this question that both our own and the Oriental Churches have one common ground of interest, to put it on this the lowest ground: we allude to our common rejection of the supremacy of the See of Rome. This is the way of negation, and our mutual appeal to the great Primitive Liturgies as a positive ground of unity, are, at least, something from which to start. And who knows, in God's good providence, how far an expression and prayer for Unity on our own side and that of the Russian Church, might not have its weight for the same blessed end with Rome herself.

Although the Church of Russia may be deficient in learning, and may have some practices of which we cannot approve, perhaps because we do not understand, yet, like ourselves, it seems partaking of the dew of the Holy Spirit. The Metropolitan Philaret and the historian Mouravieff and the Metropolitan Platon are known and esteemed in England; and it is an earnest of extension that the Sclavonic Church has established peace at home. It would be well for us if we could show as good ecclesiastical statistics as Russia; out of 48,000,000 who were members of the Russian Church in 1839, 30,000,000 were communicants in the Lord's Supper.

To recur, then, to our first observation: we think that it might have been well if His Imperial Majesty had been permitted to know that there was a Church in England. What opportunities he had of judging whether we estimated the Apostolical Succession and Primitive Order we can hardly pronounce. We find by the Court Circular that two or three of the Bishops were asked last week to an evening party, with hundreds of others, to meet the Czar at Buckingham House; but we are afraid that the English Court did not present a very Catholic, or even Christian aspect to one accustomed to the reverential discipline and religious forms of Russia. It is no good sign to strangers that the domestic observances of religion are kept so much in the back-ground by our Kings. And it is an evil which is growing upon the Court.

In the reigns of the Stuarts daily prayers, the public prayers of the sovereign, were a thing in course: and the boast of Queen Anne and Queen Caroline was to have the Bishops and the external aspect of religion in the highest places of the land. Now, the Court Chaplains are reduced to a mere form. If the Emperor had been invited to attend divine service at Westminster Abbey, and if the Metropolitan had assisted in the noble services of the Church of England, with a full choir, and such decent observances in the way of ceremonial, vestments and order as we retain, and ought always to use, this single act would have been better than a twelvemonth's, or twelve years' correspondence between ecclesiastics ignorant and suspicious of each other, both in motives, feeling, and wants. Catholic forms tell more than Catholic professions, and we have had overmuch of the latter; much to talk about but nothing to see.

In the Police Intelligence of the *Times* of Saturday, we find it recorded, that "Mr. Thomas, the extensive newsvender and publisher, of Finch Lane," was summoned before Sir Peter Laurie, at the Mansion House, for having exposed in his shop window a number of a French illustrated periodical, which contained a most blasphemous caricature, under which was printed "The Conversion of St. Paul." It appeared that a gentleman had seen this wretched print, and had gone in and expostulated with Mr. Thomas, who at first "laughed" at the complaint, but finally admitted that it was objectionable; still he presevered in the sale of the work, and the gentleman accordingly applied to the Society for the Suppression of Vice, who obtained the present summons against Mr. Thomas.

Mr. Thomas talked about his high character and so forth, that he was not a publisher of blasphemous works, and he asked Sir Peter Laurie to examine the various numbers of the periodical and see if he could find any thing calculated to throw a slight upon religion; it was conducted by men who, on *every occasion*, testified the highest regard for, and admiration of Christianity.

"Sir P. Laurie said that the print, which purported to represent 'the Conversion of St. Paul,' was certainly calculated to throw contempt upon the Christian religion. It was a carricature of one of the most remarkable events, exhibiting the efficacy of the doctrines of Christ. Whether there was allusion to it or not in the letterpress, there it stood, incapable of being explained away from its palpable meaning.

"Mr. Thomas stated that it was quite a mistake to suppose that the print was meant as an irreverent comment upon the Christian religion. It was merely placed in the publication in ridicule of a bad picture which had in the course of the year been exhibited at the Louvre. Not one word appeared in support of the suggestion that religion was meant to be assailed."

After sundry attempts to explain away the wicked character of the print, the following decision was delivered by a Christian magistrate:—

"Sir P. Laurie.—I take it for granted that Mr. Thomas will not sell any more of these caricatures, or such as these. *If he do, I shall certainly inflict the penalty of 2l.*, which is the utmost fine the law will allow, in every case on which I may be called upon to adjudicate. I regret to be informed that this very number has had a most extensive sale in the boarding schools in Paris and other parts of France, for caricatures of the kind disseminate mischief great beyond all conception amongst the boys and girls who are sent over from this country to be educated in France."—*Eng. Churchman.*

Society for the Propagation of the Gospel in Foreign Parts.—*On Visitation, Bombay, en route to Southern India, 14th March, 1844.*

Rev. and Dear Sir,—I have welcome news for our Society of the Tinnevelly Mission. May God, who has begun this good work, accomplish it to his glory, and to the salvation of many souls, through Jesus Christ!

I write with a heart full of thankfulness to him, to inform you that ninety-six villages in one of our missionary districts of Tinnevelly, by name Sawyerpooram, have come forward unsolicited, but by the preventing grace of God, and by the example of a purer life among their converted countrymen, have utterly abolished their idols, and have begged of the Society's indefatigable missionary, the Rev. G. W. Pope that they may be placed under Christian teaching. These people are of the Cultivator caste. A similar movement, it will be remembered by our Society, took place in Tinnevelly among the Climber caste about two years ago. A time of persecution came on—the persecution referred to in my last charge—and about five thousand fell back into heathenism: *but five thousand remained, and are remaining with Christ.* Ten lepers were cleansed by our blessed Lord, and but one returned to give thanks to God. I write almost broken down with fatigue and weakness, and cannot enter into details; but what need is there of details? None, I trust, to direct towards us that love of souls which never fails in England; and has latterly burnt brightly also in India. What I earnestly desire to impress on the minds of all Christian persons whom my words may reach is this: we cannot take full spiritual charge of these poor creatures, and give them sufficiently of the bread of life, because we have not the means. Must we be content to give them a stone? God forbid. We ought to send amongst them at least two missionaries, to aid Mr. Pope in a work so apparently hopeless, if he be left to undertake it single-handed; and the only reason why we cannot do this, is the state of the Society's funds. Shame, then, to all among us who call themselves Christians, and have the ability, if they have not also the will to help us.

I am the Society's devoted servant,
(Signed) G. T. Madras.
The Rev. Ernest Hawkins.

Proselytism at Madeira.—A deputation, consisting of the following persons, had yesterday an interview with the Earl of Aberdeen, at the Foreign Office:—Mr. P. M. Stewart, M. P., the Hon. Arthur Kinnaird, the Rev. John Syin, Free Church of Scotland, Edinburgh; the Rev. Dr. Henderson, Highbury College; the Rev. Charles Prest, Secretary of the Wesleyan Committee of Privileges; the Rev. James Hamilton, Scotch Church, Regent Square; Mr. James Lord, of the Inner Temple, barrister-at-law; Mr. William Hamilton, Mr. Nathaniel Wathen, and Mr. George Matthews. The object of the deputation was to lay certain facts before his Lordship recently communicated from Madeira, relative to the case of Maria Joaquina, who had been condemned to death by a Portuguese judge there, (who is also British Judge Conservator,) for the crimes of heresy and blasphemy. The result of the interview was highly satisfactory, and we trust that the Portuguese Government, for its own sake, will refrain from carrying into execution so cruel a sentence.—*The Times.* The same paper also says, that on Tuesday last, May 28, a meeting of the Town Council of Edinburgh was held in the Council Hall, the Lord Provost in the chair. After some routine business had been transacted, Mr. Macfarlane, a councillor, called the attention of the Council to the case of a woman, named Maria Joaquina, who had been sentenced to death in the island of Madeira for denying the worship of the Virgin and the doctrine of transubstantiation, and moved that the Council transmit the following memorial to Lord Aberdeen, Secretary for Foreign Affairs:—"The memorial of the Lord Provost, Magistrates, and Council of the city of Edinburgh, humbly showeth,—That your memorialists have heard with the utmost surprise and horror, that a Portuguese woman, in the island of Madeira, named Maria Joaquina, has been condemned to suffer death solely on account of her having embraced the doctrines of the Protestant faith, nothing else having been brought against her than her denial of worship to images, and of the doctrine of transubstantiation. That viewing with the utmost abhorrence and alarm this recurrence to the practice of the dark ages of propagating religious belief by persecution unto death—a practice which was believed to be entirely abandoned on all hands—your memorialists cannot but express in the strongest manner the feelings they entertain regarding this most atrocious proceeding, as an interference with the sacred rights of conscience, and a most alarming encroachment on the rights of mankind. That holding such sentiments, they would most respectfully urge upon Her Majesty's Government the propriety of using such influence as they might be able to exert to produce a reversal of this sentence, and your memorialist, shall," &c. Mr. James Duncan (who lived for some time in Madeira) seconded the motion, which was unanimously agreed to. The Council, at the same time, directed copies to be sent to Lord Howard de Walden, our Ambassador at the Court of Portugal, and to Mr. Stodd rt, the British Consul at Funchal, in Madeira.

Popery.—*Prayers for "The Liberator."*—The Episcopal mandate has gone forth, and Mr. O'Connell may now be said to have advanced another step towards the assumption of regal state. A second edition of The Nenagh Vindicator, published yesterday evening, contains a "bull," issued by order of the Titular Bishop of Killaloe, announcing to the faithful the particular Litany as well as form of prayer to be offered up for the great convicted during his incarceration, and further notifying that the said prayer is immediately to follow that prescribed by the Roman Catholic Church for the safety of the Queen and Royal Family. Here is a *bona fide* copy of the "bull" itself.

"Deer Park, June 4, 1844.

"*My Dear Sir,*—I have been instructed by the Right Rev. Dr. Kennedy to request that you will have the goodness to announce in your next publication, that he most earnestly recommends to the Clergy of his Diocese, that so long as the allwise Dispenser of Events may be pleased to suffer the idol of his country, the illustrious O'Connell, to be immured in a prison, the Litany of the most holy name of Jesus be devoutly offered up in every chapel on every Sunday and holyday, by the priest and congregation, to implore the protection of Heaven for the Christian patriot and his faithful fellow-sufferers.

"You will be pleased also to announce that he further recommends that, in the prayer invariably said before mass, after the words, 'For the Queen and all that are in high stations, that we may lead a quiet and holy life, the following words be immediately introduced, 'For O'Connell, the father of his country, that, being delivered from all dangers he may with renewed energy, both of mind and body, securely accomplish at last the glorious object of his distinguished life—the deliverance of his fellow-countrymen from the blighting curses of unchristian and unnatural dissension.'

"I am, dear Sir, yours,
"John Molony, R. C. C.
"Maurice Lenihan, Esq."

The Charge of Heresy against Mr. Garbett.—The following is a copy of the Vice-Chancellor's decision upon the sermon on which this charge was founded:—"The Vice Chancellor begs to acknowledge the receipt of a copy of the sermon which, in consequence of a formal allegation of complaint, he requested Mr. Garbett to deliver to him under the provision of the statute, Tit. XVI, sec. 11. The Vice Chancellor having had before him since Friday, the 24th instant, the sermon which has thus been called in question, and having carefully considered what steps it might be his duty to take on the occasion, informs Mr. Garbett without delay that in the exercise of the discretion reserved to him by the statute, he deems it unnecessary to institute any further proceeding.—St. John's College, May 29."

The Progress of Church Principles sometimes shows itself where we should least expect such a manifestation. In one dissenting meeting house at Leeds, arrangements are made for *chanting the Psalms*;—the Bible version is to be "pointed" for this purpose, as are those of our Psalter. This is really exceedingly curious, and to us very gratifying as a witness for the ancient practice of our own Church, among those who are certainly not prejudiced in its favor. But so it is;—our Church recommends this practice, and we neglect it;—the dissenters do it as a matter of choice and taste. In another meeting house at Leeds the congregation proposed chanting the "Te Deum;" this is astounding. The minister informed them that when twenty years before, he had proposed this, they threatened to dismiss him!—and no marvel; the wonder is their present proceeding. Strangest of all, it is said that the "Te Deum" is already chanted in the (so called) "Unitarian meeting house!" We may expect soon to hear that these unhappy heretics have taken to reciting the Athanasian creed; of course, as in the case of the "Te Deum," in some sense of their own.—*Hampshire Advertiser.*

Authoritative Ministerial Teaching: a Sermon, preached at the opening of the Convention of the Diocese of Maryland, May, 1844. By the Rev. Thos. Atkinson, rector of St. Peter's Church, Baltimore. Published by request. Baltimore: D. Brunner.

We have been much delighted, and we trust not a little edified, by the perusal of this admirable discourse. As the excellent author justly observes, in his reply to the note signed by a number of the members of the Convention requesting it for publication—"This subject is important, and is becoming every day more and more so. The wild waves of anarchy are breaking around us, and threatening to engulf every thing that we hold dear. If the authority of the ministry be surrendered, another bulwark falls, and the end becomes more certain, and draws nearer."—*Banner of the Cross.*

Married.

At St. Ann's Church, Brooklyn, by the Rev. Dr. Cutler, John Constable, of Constableville, Lewis county, to Julia Evelyn, daughter of the late H. B. Pierrepont.

Clergy of the Protestant Episcopal Church,

Residing in the Cities of New York and Brooklyn, with their respective residences.

Onderdonk, D.D., Rt. Rev. Benjamin T., 106 Franklin.
Brownell, D. D., LL. D., Rt. Rev. T. C., 479 Broadway.
Abercrombie, Rev. Richard M., Harlem, 4th Avenue, at A. Howe's.
Anthon, D.D., Rev. Henry, 2d Avenue, cor. of 10th st.
Balch, Rev. Lewis P. W., 4 Great Jones.
Bedell, Rev. G. T., corner Tenth st. and Fifth avenue.
Berrian, D.D., Rev. William, 50 Varick.
Carder, Rev. J. D., Fort Hamilton, New York Harbor.
Dowdney, Rev. John, 20 John st., and Williamsburgh.
Evans, Rev. Benjamin, 23 Hamilton street.
Everett, Rev. William, 96 Hudson street.
Forbes, Rev. John M., 477 Hudson.
Frazer, Rev. Alexander, 168 Grand street.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, Rev. Benjamin I., 3 Rutger's Place.
Harris, Rev. Nathaniel S., 281 Broadway.
Higbee, D.D., Rev. Edward Y., 159 Chambers.
Hoyt, Rev. R., 230 Broome street.
Huddart, Rev. R. Townsend, 422 Houston.
Jackson, Rev. C. D., 20 John st., and Rossville, S. I.
Jones, Rev. Lot, 192 Allen street.
Leavenworth, Rev. T. M., 249 Henry and 20 John.
Lyell, D.D., Rev. Thomas, 77 Anthony.
McVickar, D.D., Rev. John, 8 College Green.
Mead, Rev. Edward N., 103 Amity street.
Millett, Rev. James, 31 Irving Place.
Milnor, D.D., Rev. James, 82 Beekman.
Morris, Rev. William, 76 Varick.
Nichols, Rev. Edwin A., 528 Hudson st.
Ogilby, D. D., Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isaac, 29 St. Mark's Place.
Parker, Rev. Benjamin C. C., 296 East Broadway.
Patterson, Rev. A. C., Grand street.
Peck, Rev. Isaac, 21 Wooster street.
Pound, Rev. Jesse, 50 Fourth street.
Price, Rev. Joseph Henry, 62 Second avenue.
Richmond, Rev. William, Bloomingdale.
Seabury, D.D., Rev. Samuel, 471 Hudson.
Shimeall, Rev. Richard C., 185 Fourth street.
Smith, D.D., Rev. Hugh, 206 Twentieth, next to St. Peter's Church.
Spencer, Rev. Jesse A., 255 Grand street.
Taylor, Rev. Fitch W., U. S. N., 697 Broadway.
Taylor, D.D., Rev. Thomas H., 1 Rector st.
Turner, D.D., Rev. Samuel H., Theological Seminary, Chelsea Square, Twentieth.
Verren, Rev. Antoine, 99 Franklin st.
Wainwright, D.D., Rev. Jonathan M., 10 Hubert.
Walton, Rev. W., 2 Abingdon square.
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Williamson, Rev. C. H., 72 Marray street.
Wilson, D.D. Rev. Bird, Theological Seminary, Chelsea square, Twentieth.

Brooklyn.

Blake, D.D., Rev. John L., 3 Cornell Place, Clinton st.
Carter, Rev. Lawson, Smith st., corner of Livingston.
Cutler, D.D., Benjamin C., 1 Sands street.
Diller, Rev. J. W., Washington avenue, opposite the Collegiate Institute.
Goddard, Rev. Kingston, Jeroleman street, opposite Sidney Place.
Henry, D.D., Rev. Caleb S., 55 Johnson street.
Hunter, Rev. Joseph, Classon avenue.
Johnson, Rev. Evan M., corner of Pearl and Johnson.
Lewis, Rev. William H., 9 Tillery street.
Messenger, Rev. John F., Butler, 3 doors from Smith.
Stone, D.D., Rev. John S., next door to Christ Church.

Williamsburgh.

Clapp, Rev. Caleb, 3 South Third street.
Haskins, Rev. Samuel M., 4 South Third street.

Jersey City, N. J.

Barry, D.D., Rev. Edmund D., Essex street.

Notices.

Second French Congregation.—The Quarterly Sermon, in behalf of this congregation, will be preached by the Rev. C. H. Williamson, pastor of the same, on Sunday evening next, 14th instant; the service and singing will be in French, and the Sermon in English. All are respectfully invited to attend. July 13.

New Episcopal Free Church.—The large room, corner of Canal and Hudson streets, is now open on Sundays as a free Church, Rev. E. A. Nichols, minister. Divine service at 10½ A. M. and 7½ P. M.

St. Simon's Church.—*German Protestant Episcopal Congregation.*—Divine service in the German language will be held in the Chapel in Houston street, between Ridge and Pitt streets, on Sunday morning, at half past 10 o'clock; and in the evening, at 7 o'clock.

Friends of the Church who understand the German language are most respectfully invited to attend, and solicit the attendance of their German friends.

Sunday school at 9 o'clock, A. M., and half past 1 o'clock, P. M. June, 1844.

Seamen's Church.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. B. C. C. Parker,
June, 1844. 296 East Broadway.

Second French Congregation.—Divine worship in French, every Lord's Day, at 10½ A. M., and 7 P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M.

Our American friends are respectfully requested to make this known to their French acquaintances.

July, 1844. C. H. Williamson, 72 Murray st.

Calendar.

July.

14. Sixth Sunday after Trinity.
21. Seventh Sunday after Trinity.
25. St. James the Apostle.
28. Eighth Sunday after Trinity.

August.

4. Ninth Sunday after Trinity.
11. Tenth Sunday after Trinity.
18. Eleventh Sunday after Trinity.
24. St. Bartholomew the Apostle.
25. Twelfth Sunday after Trinity.

Diocesan Record.

Episcopal Acts by the Bishop of this Diocese.

Richmond County. Fifth Sunday after Trinity, July 7th, confirmed 22 in St. Andrew's Church, Richmond.

Bishop Onderdonk's Appointments for Visitation.

Monday, July 15, Portchester, *Westchester County*, Consecration. 16 and 17, St. Paul's College, College Point, *Queens County*. Friday 19, Rossville, *Richmond County*, Consecration A. M., Confirmation P. M.

Tuesday, July 23, Oyster Bay, *Queens County*, Consecration, A. M., Confirmation P. M. Feast of St. James the Apostle, Thursday 25, Pelham, *Westchester County*. 26, New Rochelle. 27. By request of the Bishop of Connecticut, an ordination at Glenville *in that Diocese.*

Eighth Sunday after Trinity, July 28, A. M. Mamaroneck, *Westchester County*; 4 P. M. Rye. 29, Whiteplains. 30, Milesquare. 31, Bedford. August 1, North Salem. 2, Somers.

Ninth Sunday after Trinity, August 4, Christ Church, Poughkeepsie, *Duchess County.*

Eleventh Sunday after Trinity, August 18, Hampton, *Washington County*, Ordination A. M., Confirmation P. M. Tuesday and Wednesday, 20 and 21, *Essex County* Mission.

Twelfth Sunday after Trinity, August 25, A. M. Redhook, *Duchess County*, Ordination; 4 P. M. Clermont, *Columbia County*, Confirmation. Tuesday 27, Pleasant Valley, *Duchess County*. 28, Lithgow, Ordination A. M.; Confirmation P. M. Friday 30, Patterson, *Putnam County.*

Thirteenth Sunday after Trinity, September 1, A. M., Eastchester, *Westchester County*; 4 P. M., Westchester.

Fifteenth Sunday after Trinity, September 15, St. Michael's Church, *New York.*

Where ordinations or institutions are to take place the candidates are expected to see that at least two presbyters are in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure during the same period.

Acknowledgments.

Domestic Missions.—The Treasurer of the Committee for Domestic Missions since his report of the 3d inst., has received the following contributions:

From the Ladies' Association of Christ ch, Brooklyn, L I, per Rev Dr Stone, $55 69; Zion ch, Mendon, Ill, Rev John Sellwood, rector, $2 45; through N R Middleton, Esq, R A in Charleston, from Charleston monthly missionary lecture, for the West, $2; general, $9 91; Church offerings of St Stephen's chapel, $7 78; Trinity ch, Society Hill, $2; St Michael's, Charleston, for Jacksonville, $3; general, $55 30; Grace ch, Sullivan's Island, $14 28; Prince William's parish, $36; St John's ch, John's Island, $10 54—total, $138 81. Total, $196 95.

The Treasurer has also received through Bishop Kemper, $10, from a lady of St James's ch, Philadelphia, for books for the Nashotah school.

Thomas N. Stanford, Treasurer,
July 10, 1844. 139 Broadway, New York.

Protestant Episcopal Tract Society.—The treasurer thankfully acknowledges the receipt of the following sum:—

From Trinity ch, Elmira, by Rev W Van Zandt, $3 25; from R D V W, $2; from St Luke's ch, N Y, by Rev J M Forbes, rector, $30 30. Total amount, $35 55.

Donations and subscriptions thankfully received by
Thomas C. Butler, Treasurer and Agent,
At the Depository, 20 John street
New York, July 10, 1844.

Missionary Committee of the Diocese of New York.—The Treasurer has received since report of 3d inst., the following contributions, viz:—

From St Peter's ch, Lithgow, Rev S J Evans, $1; St Paul's ch, Oakhill, Rev J W Stewart, $5; offerings of two members of Christ ch, Poughkeepsie, per Rev Dr Reed, rector, $200. Total amount, $206.

C. N. S. Rowland, Treasurer,
July 10, 1844. 55 Water street.

The General Theological Seminary of the Protestant Episcopal Church in the United States.—The following benefactions during the past year were acknowledged in the treasurer's accounts at the last meeting of the trustees, viz:—

From St George's ch, Newburgh, N Y, $15 25; St James's ch, New York, $2 06; Grace ch, White Plains, N Y, $16; Zion ch, Greenburgh, N Y, $9 56; Christ ch, Tarrytown, N Y, $19 26; St Peter's ch, Westchester, N Y, $36 37; St Peter's ch, Philadelphia, Penn, $135; collection on commencement day, 1843, $22 93; Zion ch, Pierpont Manor, W N Y, $5; Zion ch, Rome, W N Y, $2 50; Grace ch, Lyons, W N Y, $1 50; Christ ch, Manlius, W N Y, $3; Christ ch, New York, $6 67; St Luke's ch, Hope, N J, $2; St Peter's ch, Plymouth, Conn, $10; Christ ch, Patterson, N Y, $1 75; Christ ch, Poughkeepsie, N Y, $10; St John's ch, Fort Hamilton, N Y, $3; Emanuel ch, Little Falls, N Y, $5; Ex of will of Samuel Williams late of Orange, N J, deceased, $2500; collection at Matriculation, $1 10; W M, of N Y, $25; Trinity ch, Geneva, W N Y, $1; a member of same, W N Y, $2; G, of N Y, $2; Trinity ch, Rensselaerville, N Y, $2; St James's ch, Woonsocket, R I, $10; Rev W E Wyatt, D D, of Maryland, $225; St Peter's ch, Plymouth, Conn, $10; Christ ch, Phil, Penn, $50; St Mark's ch, Williamsburgh, N Y, $3 25; 'an alumnus' of South Carolina, $30; St Paul's ch, New York, $133 33; St John's ch, New York, $167 41; Trinity ch, Geneva, W N Y, $8 65; St Paul's ch, Syracuse, W N Y, $10; Christ ch, Manlius, W N Y, $5; St George's ch, Newburgh, N Y, $18 50.

The following contributions have been received since the account was rendered, viz:

From Claremont ch, S C, $50; Grace ch, White Plains, N Y, $15 06; All Saints' ch, Waccamaw, S C, $17 50; offertory at commencement, $43 44; Grace ch, New York, $60; St Paul's ch, Sing Sing, N Y, $15.

New York, 8th July, 1844.

German Church.—The Treasurer of St. Simon's Church gratefully acknowledges the receipt of the following sums, viz:

From the Sunday school of St Stephen's ch, through Mr R Whittingham, $10; J C Taylor, Esq, $5; also from the American Bible Society through the Rev Dr Milnor, 50 large German Bibles.

John A. Van Blarcom, Treasurer,
July 10, 1844. 290 Pearl street.

Donations for this object will be thankfully received and may be left with Mr James A Sparks, at the office of the Churchman, 109 Nassau street; Mr. A Banning, 107 Spring street; Mr T Cook, jr, 108 Essex street; or with the Treasurer.

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July 13—eow6t

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Benjamin T. Onderdonk,
Bishop of the Diocese of New York.
New York, 18—.

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From the Church Magazine.

Devotion.

How sweet at evening's close,
When none but God is near,
And true devotion glows,
To bend with holy fear;

To kneel with those we love,
The fond ones and the true;
To think of those above,
Whom once on earth we knew.

They're gone, Affection cries,
Fond mem'ry thinks them here,
Whilst Grief breaks forth in sighs,
Then silent wipes a tear.

Faith looks beyond the skies,
And glances on the throngs,
Which share celestial joys,
And sing immortal songs.

There each remember'd face,
Of sister, brother, friend,
Lit up with smiles we trace,
By lights which glory lend.

They're here, Religion cries,
I've borne them home to God,
Repress those tears and sighs,
Go tread the path they trod.

Then, thou shalt meet them there,
And share thy Saviour's love,
A family of prayer,
Is sure to meet above. T. F.

The Church the Pillar and Ground of the Truth.

The word Church occurs in numerous places in the sacred writings; in a large majority of which it is applied to a religious community, existing upon earth, and discharging all the functions of a visible society. But there are other and more confined acceptations of the term Church, upon which we need not here dwell. We read, for instance, of the Church of Rome, Colosse, and Philippi, of the Church in a house; "Greet the Church in the house of Nymphas." Suffice it to say, that although they might be independent, yet they were not congregational. The Church at Rome and Colosse, although they were independent of each other, yet were not congregational, that is, consisting of only one congregation. And although the Church in Nymphas's house was congregational, yet it was not independent, but formed a part of the Church of the Laodiceans, and therefore not independent, as is evident from the manner the Apostle expressed himself, and the orders he gave respecting the reading of his epistles.

There is also mention made of the invisible Church, or the Church triumphant in heaven, composed of the saints and just men made perfect. But, as is evident to any superficial observer, this perfect and triumphant Church is not that of which the Scriptures generally speak. It cannot be that Church, at least that condition of the Church, which is liable to persecution and vexation, and which is to be to us the pillar and ground of the truth, which we are bidden and warned not to despise nor to vex by schism.

But the visible Church of Christ upon earth will be best discerned by viewing its origin and history. The foundation of the Christian Church and its progress, down to the present time, are plain historical facts. Our blessed Lord commissioned his apostles to preach the gospel to all mankind, baptism being the ordained rite, by which persons were admitted to the Church; and being thus admitted, they then became entitled to all those high and glorious principles, upon the right use of which their eternal salvation depended. "By one spirit," says St. Paul, "are we all baptized into one body." The first mention that we have of the Church, as an organized society of men, formed by the apostles, and all agreeing together, and "continuing steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers," is found in the few last verses of the second chapter of the Acts of the Apostles. And in order to admit new members to the Church, and to administer to them in holy things, the apostles instituted a *threefold order* of ministration in the Christian body. And this threefold order is made up in the Catholic and Apostolic Church, of Bishops, the highest or ruling order: Priests, or Presbyters, the middle order; and Deacons, the lowest or probationary order. Such was the simple construction of the Apostolic Church of Christ. It was an organized society or brotherhood, endowed with great and glorious privileges, consisting of duly baptized Christians, and duly ordained ministers. Such it has continued from the times of the Apostles to the present, in defiance of the united attacks of the infidel and heretic and revolutionist to destroy her; and such, we doubt not, it will continue (for we have God's own promise) even to the end of the world. Little then need our beautiful and time-honored Zion fear the threats and attacks of her foes; for when the enemy shall come in like a flood, the spirit of the Lord will lift up a standard against her. And as Christianity spread over the earth, churches were formed and built and endowed by our forefathers in different parts of the then known world, and ministers ordained by the Apostles and others, to whom the power of ordaining was committed, to preside over those churches. This was the case with Timothy and Titus. Timothy was ordained Bishop of Ephesus, and Titus Bishop of Crete, by the Apostle Paul, with power to ordain others; and thus has been preserved and handed down, from the Apostles to our present time, an unbroken chain and succession of duly ordained ministers, with power given to the highest, or third, order to ordain others also. From the days of the Apostles down to the present time, ecclesiastical history abundantly shows that no Church existed without its duly and appointed ministers. And in less than thirty years after Christ had founded his Church at Jerusalem, a branch of his Church was sent forth and took root in this country; where it flourished and became, what it has ever since been called, the Church of England, or the Church of Christ in England.

Probably Christianity was first preached in Britain by the Apostle Paul himself about the year of our Lord 68, and he at least ordained Aristobulus as first Bishop in the British Church. The Church of Christ planted here has existed ever since, a branch of the Catholic Church.

For several hundred years, it remained pure and perfectly independent of domination on the part of the Church of Rome, or any other branch of the Catholic Church. But in the course of time, the Church of Rome grew powerful and corrupt, and usurped authority over the Church of England, and thus polluted her with the defilements and abominations of popery. In the course of time, however, the Church resumed her ancient independence, and was led by the all-wise providence of God, to the glorious work of reformation, when she shook off the galling yoke of the pope of Rome, and swept away the corruptions which had crept in: and our ancient Church, by the assistance of her valiant champions, her Ridleys and Latimers, and Cranmers, was restored to her primitive purity. Since then, by the blessing of God, she has shone forth in all the beauty of holiness, displaying her scriptural doctrines, and her Catholic principles, as an integral portion of the Church of Christ, to the salvation of men, the glory of God, and the welfare of the nation.

Thankful, indeed, ought that man to be, who has the privilege allowed him of becoming a member of the Church, which is emphatically called Christ's Church; to be in communion with the glorious company of the Apostles, the goodly fellowship of the Prophets, and with the holy Church throughout all the world. When, therefore, you are asked, as perhaps you have been, and may be again, the question,—Why do you belong to the Church? Why do you prefer the Church of Christ to any sect or party designated by the name of the father or founder of it? you can easily give an answer to every man that asketh you, a reason for "the hope that is in you."—*Extract from a Sermon in the Church Magazine.*

From the Western Episcopalian.

Mr. Barnes's Position.

In Mr. Barnes's famous "position" pamphlet he calls upon the Episcopal clergy distinctly to define their position in reference to the orders of Presbyterianism, and, Mr. Editor, I have waited for some time to see what was to be replied on this head. For myself, I can say I do feel oftentimes the awkwardness of my position in this respect, and I wish I could be satisfactorily extricated from it. Dr. Tyng happily answers the objection urged by our Presbyterian brother to the Paayer-book on account of its not somewhere having a petition for ministers of other denominations, by saying the composers or rather compilers of it had not the gift of prophecy to foresee Presbyterian ordination, and this is satisfactory enough to those who know that "the other denominations" do not date their origin as far back as the days of Cranmer; but here they *are*, many of them in the main sound in doctrine, pious in life, blessed in their labors, and strong in numbers and influence. Now some may occupy the "position" of contemners or neglecters of these things, and say they want the succession, and therefore we must act as though they were not. But strongly as I hold the doctrine of the succession, and for myself would not value any ordination but Episcopal, I must place myself in the position of these men in order to know how to do to others as I would they should do to me, and not utterly lose sight of their evangelical truth and holy lives in their want of apostolic order.

True it is that of late so much bitterness and uncharitableness and disregard for truth have been manifested in sectarian papers, as to make the idea involuntarily suggest itself—"may not the spirit of truth have deserted them both as ecclesiastical bodies and individuals"—but we would fain reject the latter supposition.

We are continually thrown into positions, where we must offend against the laws of courtesy and public opinion, if we do not to some extent recognize the ministerial character of non-episcopal ministers, and often am I in a strait to know which is the best course to pursue.

The Church, it is evident, cannot direct us here; for, as Dr. Tyng says, she could not legislate for unknown contingencies, and circumstances are so different; and it seems to me, Mr. Barnes and his brethren of that side are the *only* persons that can extricate us from our position in this respect. Let them receive the *clear* commission, and we shall know how to act. At present we are placed in some such position, as when a stranger without letters of introduction, represents himself to be a member of the Church and in need of aid. His appearance is in his favor and you feel afraid to say downright, no, but you heartily wish he had some *satisfactory papers.* Perhaps the only way is to pursue Dr. Wainwright's course in reference to Dr. Potts, to make no question that non-episcopally ordained ministers are pastors of respectable congregations of professed Christians, and as man can never define for us the precise position they occupy in the visible Church of the Redeemer, to leave *our* position on that point undefined, never directly sanction any orders but those which can be proved, and endeavor to give none offence. But we repeat, *Mr. Barnes and his friends* alone have the power to extricate us from our position in regard to doubtful orders. J. B. B.

Absolution and Benediction.

Learned objectors have pretended, that the absolution we pronounce is not authoritative but declarative. The case being no more than this; God forgiveth sin, and his ministers only publish the doctrine. It may as well be said of the Lord's Supper, that Jesus Christ died for the sins of the world, and the minister at the Lord's table publishes the doctrine, which every hearer applies to himself. But doth not the Apostle say, the bread which we break is "the communion of the body of Christ," a spiritual partaking of a principle of life, which is to be received only through the act of a priest? So again in Baptism, we know that the Spirit of God can alone wash away sin, and renew the nature of man; but then, we know it is positively ordained, that this benefit shall be received through the act of the minister of God washing with water: and it is the promise of God to his Church that renders both Sacraments effectual to the salvation of man. The water of Jordan could not wash away a leprosy; but it did so, when God by his prophet ordered it to be used. And this is the case every where; of ourselves, we are nothing, and can do nothing: but we are in the place of Christ, and can do what he did when he gives us his authority. When God so ordains; water will wash away the stains of nature; we can turn common bread into spiritual meat; and if he thinks fit, that the forgiveness of sins should pass through the hands of his ministers in his Church, we can do that also. We do not presume to say, that God will forgive sins only through the absolution of a priest: we are rather sure that he will not; but this we have reason to fear, that his pardon will not extend to those that oppose themselves, as the Jews did, and disdain to receive his gifts in the way he has appointed.

Nearly allied to absolution, is the power of authoritative benediction, or blessing the people in his name: which is the last I shall speak of at present. In treating of the powers of the ministry, it should be a matter of no consideration with us, who are here assembled, what people abroad in the world commonly think.—It is the fashion of the age to deny all communication of power from God to man: and they who do not absolutely deny this, are yet afraid of believing too much, and so do not believe enough to do themselves any good. But the power of blessing was allowed to the ministers of religion even by the heathens. Did not the king of Moab say of Balaam as a minister of God, "I wot that he whom thou blessest is blessed?"

Under the law, the Lord spake unto Moses, saying, speak unto Aaron and his sons, saying, on this wise shall ye bless the children of Israel, saying unto them, the Lord bless thee and keep thee," then follows a promise from God that it should be effectual—"And I will bless them." Again, "The priests of the sons of Levi shall come near; for them hath the Lord thy God chosen to minister unto him, and to bless in his name." In the New Testament, we see the Apostles, after the example of Christ, conferring grace by the laying on of hands; blessing (which we call consecrating) the bread and the cup in the holy Sacrament; and sending their blessings, in different forms of words, to the Churches in which they ministered; several of which forms are used occasionally in our Liturgy. There is scarcely any set form of service without a blessing; but the most particular of all is that used after the administration of the Lord's Supper, the propriety of which is manifest; for the administration of bread and wine to Abraham by Melchizedeck was followed by a blessing upon the patriarch. In the primitive Church, a blessing was always given by the priest to the faithful after they had partaken of the holy offerings; nearly such as you will now find in our communion office.

In all these forms of ordination, confirmation, consecration, and benediction, the natural powers of all men are alike; they can do nothing in the case. Moses had no more natural power to confer the spirit of wisdom by the laying on of hands than any other man. Aaron and the Levites had no more natural power to bless the people; the Apostles of Jesus Christ had no more natural power to bless and consecrate than other men: all the difference in this case is from the appointment of God; and the power is from above; and in all those who minister to the salvation of others, we see the power of God or we see nothing. When a bishop or priest intercedes for the congregation, or pronounces apostolical benediction upon them, we do not consider this barely as a work of charity or humanity, of one Christian praying for another; but as the work of a person commissioned by God to bless in his name; of one left by Christ to carry on his great design of saving us. And when we say this, we are no more contending for ourselves than when we insist upon any article of the Creed; neither is it our own particular cause, when we assert our own mission, any more than when we assert the necessity of the sacraments. Whatever we are, it is for your sakes: in some things we are your masters; in other things we are your servants; in all things we should be your examples; but you are to consider withal, as prudence and charity require, that whatever power is given to us for your good, it is "a treasure in earthen vessels," it is lodged with men, weak, mortal, and fallible like yourselves, whose only sufficiency, as teachers of truth and ministers of grace, is from God: to whom therefore let us devoutly pray, that our consecrations may be consecrated, our blessings may be blessed; and that he will be with us, as he hath promised, "to the end of the world."—*Jones of Nayland.*

From the Banner of the Cross

General Theological Seminary.

Dear Brother,—It would have done your heart good, and afforded you new evidence of the Lord's presence and good will to Zion, to have been present at the meetings of the Board of Trustees of our General Theological Seminary last week. Although our deliberations involved questions of exciting interest, brought before us by the too credulous solicitude of some of our brethren, the long tried friends of the Seminary; questions which if they had been met in the spirit of angry contention, might have been classed among the "novelties" which have in vain been expected to "disturb our peace;" yet was there a perfect absence of anything like "evil speaking," or evil thinking, so far as the outward manner may be supposed to have indicated the inward dispositions of the heart. It is a matter calling for devout gratitude from every good Churchman to the Great Head of the Church, to find such a spirit prevailing at this time under such circumstances. It proves two things; first, that they who have been the innocent occasion of so much misapprehension, while patiently bearing their *testimony* to "the truth as it is in Jesus," are not at all moved by the spirit of resentment against their brethren; and secondly, That the Lord is manifestly present with his Church, and with them "his chosen Witnesses." I do sincerely hope that they who are so easily alarmed, not at what they *see*, but at what they *fear*, like children in the dark, will ponder these things; and that all those who are without, and have so much "evil will at Zion," will learn wisdom ere it is too late, and cease their vain councils against the Holy City, and the Throne of Immanuel. If anything is made plain, by the sore dealings with his Church during these last days, it is that he is in the midst of her; putting to silence the idle objections of those who have risen up round about, and melting down and blending together the very hearts and souls of his faithful servants and followers.

During the proceedings of the Board of Trustees, continuing from Wednesday to Saturday in tolerably close succession, there was not an unkind or an uncourteous expression. It was the deliberation of brethren, feeling themselves to belong to the holy family of God, all careful to approve themselves to him.

On Friday the Commencement exercises were of a very high devotional order. Few who were present, I will venture to say, ever heard the morning service of the Church performed in a manner more nearly approaching to perfection. The chanting of the "Venite" was truly seraphic. I can hardly conceive of any thing more Heavenly here upon earth. Between forty and fifty of the boys from Trinity parish school, were ranged on the opposite sides of the gallery, in two equal divisions. They chanted responsively, leading the music; the noble organ falling in behind their voices, and gradually bearing up the song of praise upon its increasing volume of sound, until it swelled and swelled even beyond the capacity of the spacious building.

Of the sermon I wish I could speak in terms of unqualified praise. Much of it was excellent, all of it was earnest, and I doubt not well meant; but alas! two or three passages were evidently intended to censure and condemn what you and I consider great and solemn truths. The censure and the condemnation, I am willing to believe, proceeded from misapprehension. For example, the Right Rev. preacher censured and condemned those of his brethren who represent the preaching of the word as an object *secondary* to the worship of Almighty God: in other words who set the Sacerdotal office above the Prophetical. This misapprehension seems to arise from low views of the nature and exalted character of divine worship. We do not doubt the importance of preaching, or even indulge the wish that it should be diminished aught in the churches:—yet we do consider it *secondary* to worship. The one service is rendered to men, the other to God. In the one, we speak to a few of our fellow sinners, on subjects truly of everlasting importance; but in the other we unite with the whole Church in heaven and earth, in addressing the Divine Majesty: the one is for the *edification* of the Church, the other is the *result* of its edification. Preaching is in order to prayer, one of the means which operate to that effect. The *effect* may surely be considered primary to the *means* in importance.

Another complaint of the preacher was, that certain of us "are continually holding up to view the outward frame-work of the Church;" as if this is inconsistent with the deepest and most reverential regard for its internal and spiritual character. Why this everlasting confusion about things that are perfectly distinct? Oh! for more prayer, and more of the spirit of humility! Is there not both an outward and *visible* Church, as well as an *invisible?* not that these forms of expression denote *two* Churches, but one and the same Church, considered in different lights. The Church has a *body* and also a *soul.* The body is that by which it is seen. How shall we set forth the Church, except by holding up "its outward frame-work," or body? It is gratuitous, in our brethren, to think or say that when we set forth the body, we mean to represent it without its soul or life.

Excuse this long letter, which I will conclude with the confident assertion, that the affairs of the Church are advancing rapidly, under the superintendence, direction, and constraining power of its Divine Head, to a more perfect unanimity among all those who are truly of it;—and at the same time to the more perfect development, (Alas for them!) of the folly and weakness of every weapon that is raised against Catholic Truth and Order.

Yours affectionately, G. B.

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4th do. " May 10, " July 31.

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June 29—yly W. H. PADDOCK.

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New York, May 1, 1844. yly

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JAMES A. SPARKS, No. 161 Fulton street, New York, (up stairs,) has just published and for sale,

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The Priesthood in the World, a Sermon by the Rev. Dr. Wyatt, of Baltimore.

The Argument for the Apostolical Succession. By the Rt. Rev. Bishop McIlvaine.

A Narrative of Events connected with the publication of the Tracts for the Times, &c. &c. By Rev. William Palmer.

Sacerdotal Absolution, a Sermon preached before the Diocesan Convention of North Carolina, 1843, by Rev. M. A. Curtis. June 22.

FRENCH AND ENGLISH SCHOOL FOR YOUNG LADIES.

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April 6, 1844.—yly

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A second hand Parlor Organ.

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The Churchman.

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